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DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

JULY, 1866.

COMMUNICATIONS.

LETTER FROM BISHOP CLARKSON.

NEBRASKA CITY, May 10, 1866.

MY DEAR DOCTOR:—I have just returned from a short visitation to the Southern portion of Nebraska, and before I set out for Omaha and the North, I think it well to give you an account of my trip, and my impressions of the missionary work and needs of this portion of the jurisdiction. The Platte river, running at right angles with the Missouri, divides Nebraska into two nearly equal and entirely dissimilar divisions. Omaha, the capital of the Territory, is the chief town north of the Platte, and Nebraska City, thirty miles south of the mouth of the Platte, is the chief point in the Southern division. My present residence is at the former home of Bishop Talbot, about three miles from Nebraska City.

The condition of the Church in Nebraska City is very flourishing. The old church edifice has been removed to a more eligible and central location, and has been increased to double its former size. The improvements are not yet completed; they will cost near three thousand dollars, and when finished the church will be really very beautiful, commodious, and attractive, besides being filled with a congregation of devout Christians. I had appointed a confirmation for the parish on the last Sunday in April, but in consequence of the enlargement and repairs then in progress on the building, I postponed the confirmation, and merely preached to a crowded congregation in the Presbyterian church, kindly loaned to us for the occasion.

In company with two faithful missionaries of the jurisdiction, Rev. George C. Betts, of Plattsmouth, and Rev. Samuel Goodale, I rode down to Nemaha City for a series of services there. On Sunday morning, May 6th, I consecrated the new church; on Sunday afternoon held a confirmation in the parish, and on Monday morning admitted the minister, Rev. George R. Davis to the priesthood. Three full services were held in the church. On the occasion of the consecration, I preached the sermon: in the afternoon the Rev. Mr. Betts preached, and at the ordination, on Monday, the sermon was preached by the Rev. Mr. Goodale. I could hardly express to you the gratification I experienced on the visit to Nemaha City. The weather was most lovely; the long ride

over the hills and prairies as charming as possible, and the interest of the large congregation in the services fully repaid us. The church is situated right on the bank of the Missouri, and is a very neat, attractive and appropriate temple, built from a plan drawn by Bishop Talbot, and mainly by funds contributed by St. John's Church, Elizabeth, New Jersey, and St. John's, Waterbury, Connecticut. It is the only church edifice of any kind in the town, and the whole people seem to have attended the services, and to have been deeply impressed. It is a great pleasure, I assure you, to deliver the blessed message of the Master to those who are ready and anxious to hear it. From Nemaha we all went to Brownville, the county-seat, where the zealous missionary also holds service. Here we found that half-a-dozen of the prominent citizens, who were determined to have the ministrations of the Prayer Book, had hired and fitted up at an expense of five hundred dollars, the largest hall in the town, in a most church-like and convenient style. A very large congregation, filling the entire hall, was present. The services were as fully carried out as they could have been in New York or Chicago, and the hearty congregational singing would have been very refreshing to any Rector who had been starved for years on quartettes. All three of the clergy before named were present and assisted in the service, and the sermon was preached by myself.

Brownville is a very important point. We must have a church, a parsonage, a school, and a resident missionary there. The people will do everything in their power, but they must be helped. I never saw more zeal and a better spirit among Church-people anywhere.

From Brownville, accompanied by my beloved fellow-companions, Betts and Goodale, I drove to Peru, a town on the river, about twenty miles from my residence. Here the ground was new. I had placed there, a little while before, the Rev. Mr. Goodale, to see what could be done in that town. He had held services twice. There is no church edifice of any kind. All religious meetings are held in the school-house. The population is about three hundred, and the country around is well settled. Due notice had been given of our coming, and I assure you that there were not many men, women, children, or babies of that community who were not present. The school-house "was full *outside* and *inside*." We distributed Prayer Books to the congregation. Mr. Goodale read the service, giving out the page, and Mr. Betts, who is a capital singer, started the tunes, and I preached. I enjoyed the service quite as much as if I had been in Canterbury Cathedral, because the people seemed to be so glad to hear the Word, and after the service I felt rather complimented by being asked "if I had been brought up a Methodist." Before we left the town, next day, one of the owners of the town-site, a devout lady of another communion, gave us three lots for a church, a brick-maker promised us brick for a building, and we were assured that seven hundred dollars could be raised (and would be) in the town, for a church.

Among the throng of young people there was a pair of stout lads, of sixteen or eighteen years of age (twins), who had been baptized in Lansingburgh, many years ago, by yourself. The old father and mother had been living out here for years, without the knowledge of worship according to Prayer Book, and they were pleased, I assure you, to have once more the opportunity. The first question the old man asked me was, "Do you know a minister named Dr. Twing?" "Well, I rather think I do," I replied, and then he commenced giving me his whole history, beginning at Belfast, and ending in Nebraska, running through three score years. I'll tell you all about it when I see you. My letter is too long already. He ended by giving me three chickens, "because I was a Bishop, and because I knew Dr. Twing." I brought them home, and

you shall dine on one of them if you come out to see this part of your empire this summer.

There is a great deal that may be done here for the Church, and for the people by the Church. As far as I know, and hear and see, there is a real desire for our service, and everywhere a great readiness to hear the glorious Gospel of our blessed Lord. We must have more good men, men of real missionary spirit (just such as all the clergy here are), who will think nothing of mounting a horse and taking a hundred "Mission Services" and a dozen Prayer Books in their saddle-bags, and riding over a circuit of sixty or eighty miles, preaching in the school-houses, and in the taverns, and, if need be, in the barns. We want men who can sing "Old Hundred," or "Dundee," or "Coronation," who can preach without their manuscripts, and, above all, whose souls are filled with the love of the Saviour, and those for whom the Saviour died. There is plenty, plenty for such to do, and they will be happier in doing it than they ever will be in hanging around Eastern churches, waiting an opportunity to "read prayers" or "supply vacancies."

I send you the copy of a notice that I have issued, to be placed in all the post-offices and public localities of the jurisdiction, as I feel that my first duty is to look after and care for our own scattered sheep. It has already brought to me the knowledge of several families who otherwise might have remained, for years, ignorant of the fact that we had any service in "Nebraska and parts adjacent."

MISSIONARY INFORMATION A DUTY.

It cannot be questioned that one of the most serious obstacles to missionary progress is to be found in the missionary ignorance of Christian people. It is often and truly said that we live in a "reading age." It is expected that acres of printed matter will pass annually under every one's eye. No intelligent person is held excusable for failing to know something of every leading interest which in any way affects the common welfare. People read not only a great deal, but on a great variety of topics. The popular taste, indeed, is discursive, absorbent rather than discriminating. It travels habitually and at will over the fields of trade, agriculture, commerce, and all the productive and skilled industries of the time. It dwells earnestly upon all questions touching the social, and political problems of the age. It follows the diplomacy of cabinets and the movements of armies with the world's map constantly in hand. It is alive to the lessons of science, the attractions of literature, and especially the fascinations of fiction, in its dealings with life and religion. And yet here is a cause confessedly transcending every other in the judgment of the Christian mind, which, if we were to estimate its importance by what the bulk of the people know about it, we should be forced to set down as one of the most insignificant topics of the day.

Now, our interest in a movement commending itself to the heart and conscience will, as a rule, be in proportion to what we know of it. The surest way to prevent feeling is to shut out knowledge. There is just complaint of the lack of interest in the missionary work, but the advocates of that work have greater reason to complain of that which is its proximate cause—the lack of knowledge. Ignorance, the world over, is the sworn ally of insensibility.

Practically, everything that is heard or said about this work is assented to in a loose, vague way; and then forgotten. It is a topic which the pious decencies of the Christian profession require to be now and then brought forward. The preacher speaks

of it, (alas! oftentimes with what stammering lips,) or some newspaper paragraph suggests it, or some zealous neighbor introduces it; but so uninformed are ordinary circles and congregations that it is usually dismissed with a few trite allusions or savory platitudes. The conscience is not stirred, the heart is not warmed because the mind has no facts to feed upon. Where the understanding is without light, the affections will be without heat, and, as a rule, mankind will be narrow and stingy in proportion as they are ignorant.

It is painful to believe that Christians should be content to know so little concerning one of the great interests of the Church. Only here and there is a person found who can give even a tolerably accurate account of the various posts occupied by our own or by other Christian bodies. It is to be presumed that nearly all Churchmen know that we have a mission in Africa, one in China, one in Japan, another in Greece, that we are doing something for a few aborigines in the North West, and that we have some missionaries up and down the vast region beyond the Mississippi—some this side, some north, and some south. Beyond this the knowledge of the mass of the communicants does not go. Where we have succeeded and where we have failed; what stations are prosperous and what are on the decline; what are our difficulties, and what our encouragements; what means are asked for, and what received; what sort of men are employed, who are disabled, and who are still at their posts; the extent of the field at home, and abroad, and the cry which comes up to us to go forth and reap—why, the meagreness of information among the people on all such points is proverbial. So great is the lack of reading on these subjects that any intelligent pleader for missions finds himself at a sore disadvantage before any Christian assembly. And the worst of it is, that many persons who would be mortified to be caught tripping in regard to the current events of the day—or even the latest issues of the press—show no sign that the most blank and total ignorance on this subject is at all censurable, or in any way damaging to their credit for general intelligence. It is not long since that the writer while accidentally conversing with a member of the Church on missionary matters, discovered that though far above the average in the extent and variety of his reading, and not unacquainted with the theological issues of the day, he knew as little of the topic then in hand, viz., “The life, character, and services of the late Bishop Boone,” as he did of an inhabitant of the South Sea Islands, and what was worse, his complacency was not in the least disturbed by this betrayal of his ignorance.

Now, the authorities of the Church are not responsible for this state of things, though the same cannot be said of the great majority of the parochial clergy. Aside from other sources of information, we have the Periodical which contains these pages, entirely devoted to the work of Missions, and afforded at the simple cost of publication; and yet it would be within bounds to say that not more than one in fifty of our communicants practically know anything of it. Not unfrequently within these covers, are narratives of toil and suffering, proofs of the opposition of an ungodly world, evidence of the triumphs of God’s promises and of the blessings of his truth, words of pathos and power sent home from lonely but brave and patient heralds of the cross, away off on the frontiers or on heathen shores, which would fire the souls and open the pockets of Christians, did they but know them. And yet sad and mortifying fact, these very records are so much waste paper to thousands on thousands of our people.

How can a cause prosper that finds so small a place in the reading and thinking and consequently in the praying and giving of the people of God.? How can we expect those whom we send forth in obedience to the Saviour’s command to work with a will, to endure hardness as good soldiers of Jesus Christ, when they are made to

feel that what they do or suffer is regarded with indifference in not a few churches and in the majority of Christian homes? Tell us, dear reader, will you give hours to secular topics, and will you not give moments to the fortunes of the kingdom of Christ? Will you watch the ebb and flow of all other battles save the battle of the Cross? Do you consider it a duty to read and to study the Word of God, and yet not a duty to be informed as to the actual diffusion of that Word among men? There is, let it not be disguised, in many quarters an insensibility to this solemn interest of the Church that is simply astounding. And yet it is not, let us believe, because the common Christian heart is so cold and dead—it is because the facts are not allowed to do their work upon it. Let in the light, and the light will soon become heat, and by and bye the heat will blaze forth into a flame of holy zeal. L.

PERSONAL MINISTRATION A DIVINE POWER.

Revelation proclaims, and experience attests, that sympathizing love, conveyed by personal Christian instruction and other ministrations, is God's great agent to prepare the natural heart for the work of the Holy Spirit.

The neglect of such an agency is criminal, now that God is making this power the more apparent by the increasingly large proportion of candidates for confirmation who receive their first religious impressions and their final decision, to the loving personal assiduity of a minister or his helpers. By these personal ministrations only can the Word of God be conveyed, with Divine power, to the dwellers in lanes and alleys, and to the loungers in the highways and hedges, and by sympathizing love alone can they be impelled to come to the marriage supper. In every parish that has intelligently availed itself of the Divine power of prayerful personal ministrations, communicants have increased in number, stability and missionary zeal, and there is an evident increase in reverence for the Church, her Sacraments and Ministry. The following touching recital of recent occurrences in the experience of one who has neither wealth, nor health, nor freedom from family cares, beautifully illustrates this. The paper was not designed for publication, being simply the monthly report of a lady-visitor to the principal of a others' meeting. H.

"I prayed to-day with a wife and mother for her husband and children. For years this woman, through affliction and misery, such as only a wife can feel, has prayed and hoped and waited to see the least evidence of the Spirit's work in her husband's heart, hard and cold by nature—but still harder by being involved in the meshes of intemperance—so stony that the seed, sown with prayer and bitter tears, has failed to take root. But to-day she said, 'Oh, I see a little change in Will; I read your letter to him, and he was different from usual: he didn't speak, but sat silently eating his breakfast, so I couldn't help saying something when I saw him so quiet like, and said, 'Will, can't you listen to her telling you about Christ? You would be happy and so would I. He used to bluff me off; now he only said, I know—I would go to Church on Sunday if I was not going away.' (He was about leaving the town for work.) 'Oh, I can't tell how full my heart was. Oh, I think there is a change going on. Think how many years we have been married, and I could never get him to go, or say anything in favor of the Church, but I see of late he is more gentle and is better about

letting me go.' I advised her to say very little, but to pray and watch; also, to avoid going to church if he seemed incommoded by or irritated about it.

"This little evidence of light, dawning into the soul, may not seem much to other but to her and to me, to us who had so long in midnight darkness waited, like the weary watcher by the sick bed, for the first cheering streak of dawn, it is an earnest of better days to come. It was a precious hour I spent in that house; the three little children knelt with their mother and me to ask God to bless and save that erring and then absent father. Our hearts were indeed full. I went away with the thought 'The word that for Him thou sowest shall return unto Him again.'

"Truly to-day have I seen 'the blind led by a way which they knew not.' I have scarcely known a woman more ignorant than Betty D., unless it was Betty E., the first woman I ever led to Jesus. She has so improved that now, after four years have passed, it is difficult to realize how very dark her mind and heart were at that time. My present Betty makes me think of the hours I spent with the other; neither can read; both are of the lowest of English working families, and have, from early childhood, lived in the midst of the smoke of the factory and the filth of neglected home without any knowledge of thrift or cleanliness. The one, from the side of the dead body of her babe, looked out from her anguish to the God-man, Christ Jesus, and heard the words, 'Come unto me all ye that are weary.' The other is pressed down with sorrow such as few are called upon to bear—her husband suddenly, in the midst of health, became made a cripple for life, and unable to do anything for his family, so that upon her falls the weight of care he had borne. She must go out from her little children and earn bread for all; her five or six dollars, earned in the factory, must be their only dependence. In her misery she looked for some bright place to relieve the darkness of her dreary path, and He who notes the falling of the sparrow sent the sweet story of the Cross to her, the precious love of Jesus; and when her claim to that love and that Cross was made clear to her, a stream of Heavenly light seemed to come in upon her, and in her simple faith she cried out, while tears streamed down her face, 'But, oh, what can I do? He has done all that for me; it seems I must do something to let Him know I love Him.' Her husband had the seed sown in his heart while in the hospital, and it needed but culture to spring into life. The earnest attention with which he listens to instruction is most touching. 'Ah, that is good for us to know,' he one day said to me after I had explained to him some portion of Scripture. Another day I read the 15th chapter of I. Corinthians, and dwelt lengthily upon the resurrection. This day he was much depressed with the weight of the burden he must carry so long. I admitted how hard and wearisome was the life before him, and then led him to contemplate the glory of the rest for the people of God. With trembling lips, he said, 'And it is not long, after all, and then to have that peace.' Another day, when he was suffering much, I told him what the fruits of the Spirit were, one being patience, and remarked, 'Why, D., do you know God is intending you to be educated to teach in his great school?' He laughed and said, 'Nay, not me.' I replied, 'Oh yes, D., I am one of your scholars, and you have given me my lesson to-day; you have taught me patience. I did not feel patient to-day, and as I sit with you I learn it.' 'Oh, but I would give all the world to walk again and earn my living as I once did,' and, pausing a moment, he continued, 'all but my faith in Christ.' I said, 'then nothing would induce you to part with that?' He replied, 'No, nothing.' Then did I realize how 'the crooked paths were made straight, the rough ways smooth;' how 'the blind were led by a way they knew not.' And then came to me the beautiful parable 'The kingdom of heaven is like a grain of mustard seed

seed;' for verily the tree of heavenly knowledge had here spread out its branches so that the birds might 'lodge in the branches thereof.' One day he said, 'It is all God's doing; I think that all day.'

"How good it is for our own souls to be doing this work for Christ: the skeleton in our own house looks less ghastly when we see what is behind the curtain in the homes of others. Joined to the Church upon earth, I shall hope to meet these children of sorrow in the Church triumphant, where there shall be no more crying; where all tears shall be wiped away.

"I have seen my poor weak Charley to-day. For a brief space he had turned his back upon his enemy, the wine cup, but to-day we had the old sad story again. He sat reading a tract I had given him. I said, 'Charley, you are sick and will not take medicine; how can you expect otherwise than that your malady will increase. You stay away from God's house, from the only way in which you can hope for help, away from your Saviour.' 'I know it,' he replied, 'and here I sit and do not start, and still I know I ought; I think I will; I intend to do differently.' 'Ah, my friend, do you not know that the way to hell is paved with good intentions? I believe many go down to darkness passing right by the gate of glory. It will but increase your misery to look back and remember that to-day you felt, as you talked to me, a faint longing after truth and holiness; how exceedingly bitter will be your cry when you remember that, of your own free will, you threw away your birthright in heaven, sold it for a few days of pleasure.' Seeing him deeply moved, we knelt down. He was touched to tears, yet held back, too weak to grasp the truth, too fast asleep to see the light to come to Christ. I sometimes wish another had this soul to lead. He always urges me to come again, repents and falls, and only because he trusts in self. Week after week I long to see him come to the fountain. Unlike Will, of whom I have spoken, he is a tender-hearted, indulgent father and kind husband, and yet is as far as the other from the fountain which cleanseth from all sin.

"To-day, for the first time for a long while, I found E——l at home. Met his wife outside, who told me she did not know whether to tell me to go in or not, that he had been very disrespectful to our Minister, and had forbidden her reading the Bible. With a prayer for guidance, I entered and found him drinking his coffee. He gave me a sharp look, not very encouraging; interpreted, it was very like saying, 'What's your business here?' I called him by name, saying, 'Don't you know me?' 'Oh yes,' trying very hard to smile, 'Sit down.' Knowing what dangerous ground I was on I felt my way very cautiously; at first said nothing directly for my Master, but asked him about the place of his birth, his parents and home, hoping to find some tender spot where childhood had left its impress, where a mother's voice had lingered to echo again through memory's chamber the words of a forgotten prayer. He told me he lived near Virmberg, went to Sunday-school, all his life, every Sunday; told me how his mother always went, and made them go; how he had left his home and come here, being friendless for many years, his early manhood being spent among men. He grew hard, indifferent, and at last an unbeliever, his heart set against the Church. I asked whether he had ever been in the Church here.' He replied, 'No, never, he did not like it.' I then said, 'Suppose I were to go into your shop and pronounce judgment upon your work, that it was poor, in fact, good for nothing, when I knew nothing about the principles upon which you worked, nothing about it when finished, good or bad, what would you think of me?' 'Well,' he replied, 'I would think you very foolish.' Would you? why that is just what you are doing about the Church. You say you know nothing about the Church and that you do not like it. Now what shall I think

of you, my dear friend?' He laughed a real hearty laugh and said, 'You got me.' 'Well,' he said, 'suppose I come and see it and don't like it, will you let me alone?' 'I couldn't do that, my friend; I might not urge you to go to Church just now, but I would tell you what I know about God and his dealings with his creatures, and of Christ's atoning blood; I must do that now, as long as we both meet.' He said 'Well I will come and see it, but not just now.' So I left him. I since saw his wife. She said he was not at all cross, and had remarked, 'I would rather talk to that woman; she means all she says.' Also, that he was telling the man next door about our talk with great respect and kindness. So it was not forgotten, even if unheeded. May God bless and soften that cold rebellious heart. To know that he remembered gives me some hope.

"I wish I could say something more pleasant about my old friends, the——. I have been comparing them now with four years ago, when I spent some time every week, teaching and building them up in the faith. It is hard to think how often they have fallen back. I found H—— sober this week. I believe this man's difficulty is his self-righteousness; he imagines himself much better than his fallen brother, because he is honest enough to tell always when he goes wrong. He was very drunk again on Sunday after my talk with him. They all are more careless; his wife, I think, mourns and promises herself and God that she will be earnest and prayerful, but her hot temper often makes all the house suffer. Old grandmother calls me still her mother, none like me; loves to see me and have me pray with her, and then quarrels with all about her as soon as I am gone, not because she is insincere, but it is her failing. Oh, the wonderful blood that shall make these poor, weak and unprofitable servants heirs of the kingdom—praying to-day, to-morrow scolding and reviling; this is the household history from year to year.

"Amanda B. came to ask me back to their house, saying that her husband was home, and he wanted me. I went in, saying, 'indeed, I cannot spare a moment, and as you have joined the men's Bible class I do not feel so much care of you.' 'That must not make any difference,' he replied, 'I want to hear you talk to me again before I am a member of the Church.' He said it was so hard for him to forgive an injury, he thought about it in connection with a recent awful murder, and felt just that wicked spirit when any one harmed him. Poor fellow! how my heart melted to hear him speak of these things in so childlike a manner. When I thought of his dark and wretched home, his cruel father, drunken mother, no God, no Saviour, no light known to him from the cradle up to manhood, and now saw him like a child, come to his Saviour, trying to put away the thought that might hurt his soul, I could not but wonder why we ever doubt the power of God's grace. To see that man, a Christian, praying with his family, training his children, seems indeed a miracle, yet it is even so; and then, to see him troubled at his secret thoughts, thoughts that perhaps we, more advanced ones, would pass by unobserved. This was a pleasant visit, for I felt so grateful to God, and was filled with wonder for all his goodness to man. It seemed the devil must feel himself bound hand and foot, and his kingdom shaken when poor J., turning his back upon bondage and chains, pressed onward to liberty and the land of promise. The Holy Spirit being his teacher, the Son his intercessor, may he learn daily, both in thought and action, to do more and more the will of his heavenly Father. Another husband and wife sealed for eternity.

"Liberty street! How I love that walk. Good, faithful Mrs. H., so depressed; the loss of her boy seems to have crushed her, yet she can speak for her Saviour. I call her my missionary. She seems to have gained by her consistent example the esteem of

the whole street. Susie T., gentle and kind, but not so earnest as might be. Amanda, brave, open, and sincere; ready to do anything pointed out as right.

"Poor Mary L! She is one dark spot in my work, which grows larger and larger. I find her drunk almost every time I go there; scarcely ever in condition to be instructed. Soon again to become a mother, and yet so debased; it is a pitiable sight. Often I find her little children almost naked, and so filthy. The house wretched, so close, so loathsome, it is difficult to stay in it. Poor soul! she seems bent on her own destruction. My heart aches for her. At times she seems touched, and you can see the better life struggling to break through this load of depravity. I often think, as I look at her, of the lepers who were cleansed, of the blind who received sight, and of the deaf who heard; I know just such miracles of grace can now be performed, and I wonder if I pray enough for poor Mary. At times she has said resolutely, '*I will change, I will pray,*' but vice has an iron grip upon her, and she is powerless, because she will not cling to the One mighty to save, and call on the stronger than the strong one for help.

"Good Mrs. S. to-day seemed filled with desire to do something for others; she says; 'I am a poor talker, but couldn't I do something else?' I recalled poor Betty D., sitting up at night after her day of toil in the factory, to mend and make, and I asked her if she could help her; with tearful eyes she caught at the suggestion, saying, 'Oh, yes, if they would let me do it.' I feel sometimes I could sit at the feet of this humble follower of the Lamb; more often am I taught by her than she by me.

"Another visit to my Charley to-day. Sunday noon, and he not dressed; been all the morning cleaning wagons to go with a firemen's parade on Monday. He was so ashamed he sent one of his children into their little parlor to ask me to excuse him. I sent in word I had seen him in his working clothes before. He was eating dinner. I made a pretext to go out into the kitchen; he looked mortified, and told me how he had spent the morning. I said, 'Charley, it was the dirt inside you were ashamed of more than that outside.' He replied, 'you're right; I am ashamed, it won't happen again.' 'Charley, how often have you deluded yourself thus, won't you dress and come to church this afternoon?' 'I can't, indeed, I promised to go back to the fellows.' 'And you *will* parade to-morrow?' 'Yes, I expect to.' 'Well, Charley, do you know there is an enemy of yours going to-morrow?' 'No,' replied he, 'they are all friends.' 'But you will have an enemy who will take hold of the ropes with you, or sit by you when you dine, and will do his best to bring you into trouble; he knows just *how* to do it, and intends to do it.' 'Oh, I understand you now, but I promise I will look out for him.' 'Well, Charley, a soldier always takes weapons to protect himself, and in old times they always put on armor to turn away the darts of the enemy; now you are going to battle to-morrow, come with me and get the armor.' He looked down, and said, 'wait 'till next Sunday.' It crossed my mind that if he did go and fall again, perhaps it would do him good, and show him how weak he was; he must learn by sad experience. So I said, 'well, Charley, I will not urge, I only advise; good bye, my friend.' Monday passed, and sad indeed was the result for poor Charley; no armor, no sword of the Spirit, all alone: what could we hope? He fell powerless under the enemy. I have not yet seen him, and have only heard of his shame. So weak, poor fellow!

"I went to see J. again to-day, or rather to see the wife and new baby, which is to be my namesake. I am not partial to namesakes, but this one I shall always think of with pleasure. Amanda said, 'I told Mrs. — we were going to name our baby for you, but I feared you would not like it. You found us in darkness and brought us to

light, and for this we want to name her after you. Mrs. — told us you would be pleased, if we did it for that.' I do not think I shall be likely to forget this child, named with such a thought in the minds of both father and mother.

"In my visiting to-day, I met with some instances which I think would remove, from the minds of many, *two* errors. First, the idea that our people are pressed into the Church without proper knowledge of their obligations, and consequently are in danger of relapsing into their old habits or even worse. I was with many of the communicants to-day. One woman said to me, 'some people don't like Mr. — preaching, but I think the lectures he gives on Wednesday evenings bring me nearer to Christ every time I go. I cannot bear to stay away, he has made it so clear to me how the Holy Spirit works in our souls. I didn't know how to pray to the Spirit before.'

"Another said, 'Oh, I do love mothers' meeting. I am so tired sometimes when I go, but it just rests me to hear Mrs. — pray, and to see the ladies so happy and ready to help us do good.'

"Another, my poor friend Betty D., leaned over when I was reading, to listen, and learn one sentence to carry with her to the factory; for, she says, 'at home, when all seems so noisy, poor Jim doing the work, I see so many things to do I must leave undone, that I get worried. I kneel down and can't think, but at the factory I forget it, and I think and pray. I am all alone then you know, and God is near, and I pray so hard and wish I could only read the Bible.'

"Another, when I remarked what happiness it was to have her husband a Christian, said, 'Oh, yes, I could sing any time, it is such joy to be this way, all changed.'

"Are these things not evidences of the work of the Spirit in these hearts? Would they thus *press* to the fountain if they did not thirst? They may come into the fold, poor ignorant wanderers, but they know enough to realize they need the shepherd's care, they know enough to feel the need of the pasture to keep them strong, the fresh living water to revive their drooping souls. I think it will not be asked by the Lord of the harvest, whether they understood all the forms of our beautiful Church, all the doctrines taught in the Prayer-Book before or even after they cast themselves at the foot of the Cross, and trusted entirely in the all-cleansing blood for their soul's salvation. I find it very easy to teach them these things, and do it as much, as rapidly, and as perfectly as opportunity will permit.

"The other error is, the popular opinion, that these people come for what they get, and are injured by the assistance rendered them. In my view, in our anxiety to avoid this charge, we have not assisted them enough. I often long for means to relieve where I know it would do good to the body and soul. I think harm may be done either by doing too little or too much. I would not encourage pauperism, but I cannot teach calmly, when I see these children of toil struggling against the great weight which poverty, sickness, pain and anxiety hang about their necks. I believe it easy for a discerning mind to draw the line and be able to do a great deal for Christ's poor, Christ's degraded, without making them dependent. We have been so careful not to harm our poor by doing much for them, that I have thought of late the engine might make *too* many revolutions, and the balance-wheel fly in pieces. We might make the tension too great and snap the thread, and mar the beauty of our work.

"This is only my opinion formed from observation. I may be wrong, but when, to-day, I took poor Betty D. \$5.00, the gift of our Pastor, and gave it to her, she said, 'I am grateful and need it, but I can hardly take it; it sits hard on Jim to be helped; we would rather do without anything possible than take anything.'

"This is my last month's work with these people. It is with a sad heart I find all must be resigned; circumstances make it imperative. It is the very joy of my life to be engaged in this work, and to part with these, my spiritual children, makes me feel as though the shades of death had gathered about me. I almost broke down to-day when Betty said, 'I heard you would leave us; oh, do not go. Jim says you have done more good to him than any one in the world; he would not know what to do if you leave him: he watches so for your coming.' I choked down the rising grief, tried to feel that God knew best, and cheered her by saying "I had not gone yet."

"Wherever I may be, you and your good work shall not be forgotten. Often my heart will go back, and in imagination I shall walk through Liberty street, that garden filled with plants, (once overgrown with weeds,) lifting their heads towards the sun; catching the dew-drops of the Spirit—growing in beauty—which I hope to see bloom in the garden of eternity. May God have them ever in His keeping. shall be my prayer."

KANSAS CITY, MO., *June*, 1866.

REV. AND DEAR SIR.—The Spring has passed and we have no church-building yet, not even the first brick laid upon the old foundation. The response to my appeal in the May number of the SPIRIT OF MISSIONS has been so feeble, that I have but little hope now of realizing much in that direction.

Are we to understand that the Church at large is willing that this most important field should be abandoned? But why is it important? Because it is a commercial centre, and has a population of over ten thousand souls, which is daily increasing. Shall we give it up to the Romanists and others? The former, with their usual wisdom and foresight, planted their standard here thirty years ago. They selected the best site for a church in the whole city, and secured property enough for church and school purposes. They now have a congregation that must number over one thousand souls. They have their parish church, their parish school, and in a short time will have completed a large edifice intended for a seminary for young ladies, under the charge of "the sisters." I have also understood that a cathedral is to be erected here, and a Romish see and Bishop are to follow as a matter of course.

The denominations are working vigorously though divided into numerous factions. Each little party seems to have life, and since my last communication branches of the Presbyterians and the Congregationalists have each erected an edifice. The Northern Methodists and Northern Baptists are likewise building. Each of these have received assistance from abroad; had this not been the case, these buildings would not have been commenced.

The Church, therefore, has Romanism on the one side and a multitude of denominations on the other, as obstacles in the way of gaining a foothold here. We can do nothing without a church building. Missionary work in a city and missionary work in the country, are two very different things. In a city where there are different houses of worship, a missionary without a church edifice can scarce get a hearing. The people will go where they can be accommodated and made comfortable, and if the Church does not provide for their accommodation and comfort as well as for their spiritual edification, they will go where they may be comfortable though they obtain no spiritual blessings, and have "another Gospel." These are facts, and we should accept them as such and endeavor to meet them as facts.

If a missionary stationed in such a place as this, had the power to select a site, and

means to build a church, though there might not be a single communicant in the entire city, he would soon gather a congregation. Baptisms and confirmations would follow a systematic and faithful course of teaching, and, in a few years, he would have around him a strong band of communicants. But if he is expected to build up a flourishing parish with the little assistance that a few communicants, and a few others interested in the Church can give, when none are really wealthy, but all striving simply to make a living, and none have been educated up to the Church's standard of giving, such expectations cannot be realized, for while the parish is undergoing the slow process of training, the people will have settled down to be content with the meagre food that is provided among the denominations.

The difficulties in this parish in regard to building a church are these: 1st. We are not united as we should be. There are some who prefer one location to another, and consequently there is a want of unity upon that point. There are some who prefer a temporary chapel, while others wish a permanent building. Those who prefer the former cannot do it without the aid of the latter, while those who wish a permanent church are not able to do it alone. 2nd. Want of means is another obstacle. Even should all parties be united upon the point of location, sufficient means could not be raised here to erect an edifice that would meet the wants of the parish. The few men of property who are connected with the Church are not willing to contribute all; they are opposed to beginning in a small way and consequently will withhold their offerings unless they can have just what they want. Those who are poorer and perhaps wiser, cannot have even a temporary building because they are poor, and cannot overcome the obstacles placed in the way by their more wealthy brethren. Hence, while we are in this condition, the hands of your missionary are tied, his voice almost silenced, and the enemies of the Church and the friends of partial truth, are sowing their seed broadcast and reaping a large harvest for sin, Satan, and infidelity.

We have now over forty communicants, a large class preparing for confirmation and many others interested in the Church, and yet with all these, without unity among ourselves and help from abroad, we shall be unable to secure a sanctuary for our shelter, and the good work must continue to linger and languish, and finally cease.

The importance of a church-building, as the first work to be accomplished in a missionary field, whether it be in a city or in the country, is fast being realized by those who are sent out to preach the Gospel, and it is now their duty to impress the fact upon the minds of those who have sent them out to labor. The want of such accommodations, where the people can be gathered together to hear the word of God, is the great obstacle in the way of evangelizing the West. It is true that a large proportion of our people have migrated from the East, many of whom have named the name of Christ and are his professed followers, and yet the very fact that they are from the East and have there enjoyed the privileges of the Church in all their fulness, is one great cause of their indifference and lukewarmness here, until they can have such accommodations as they were used to at home; and coming West as many of them do to better their fortunes, they either cannot or will not contribute as they should, for the propagation of the Gospel. We cannot expect such to go to church, until they have a church to go to, yet their souls are just as valuable as the souls of the heathen, and every effort should be made to save them. They are of the same flesh and blood as those they left behind in the East.

It may be asked why we in the West always look to the East for help in the great missionary work of the country? It is because the missionary spirit is always to be found where the people enjoy the blessings of the Gospel and appreciate its value. It

is not found where the work is to be done. The missionary spirit in the missionary field resides chiefly in the missionary himself, and the work falls entirely upon his shoulders. He is willing to work, nay even to sacrifice his life in the good cause, but without help from abroad, with no encouragement or support from those among whom he labors, with none from the East or from the West to hold up his hands, he labors in vain, his toil is all for nothing; time, talent, energies, and means have been employed only to be wasted, and without good and permanent results.

The Church to do her work must be aggressive, and this she cannot be without the proper means. It is not for her to wait until there is a demand for the Gospel; a demand from places where the people have become sick and tired of heresy and schism, but she should go and occupy at first the strongholds of sin, Satan, and infidelity, and rather anticipate the demand for Gospel blessings by creating a desire for the truth of God's word. The Church was first planted in the East and has gradually extended to the West, but instead of being aggressive, she has waited for the demand. She waits until some little town or village has three or four communicants and a few others interested in the Church, and when they look to the East and cry out like the Macedonians, for their brethren "to come over and help them," they send out a missionary with a stipend of two or three hundred dollars a year, and after a few years of such feeble support, they suppose the work is done, and that the little band of Churchmen have become a strong and flourishing parish able to support itself and contribute largely for every Church object at home and abroad. But what are the facts in nine out of ten of such cases? The missionary goes to his station, having promised to him that besides the stipend of \$300 which he receives from the East, the people whom he is to serve will raise a like amount or perhaps \$500, will build a church and a parish school, and do a great many other things. With these assurances he goes to work, he labors night and day, he goes from house to house, he gathers his people in the public hall, the school-house, or the meeting-house, an interest is excited and all seems to be going along smoothly and successfully. The missionary has been living economically on his \$300 from abroad, and now he asks the people to do what they promised for him; but alas! they have discovered they are not able, they imagined that a minister, like the fabled gods, could feed on ambrosia and quench his thirst with nectar, and perhaps cover his nakedness with a fig leaf. The result is the missionary's salary is unpaid, no effort is made to raise the money, all hope of building a church is given up, the people begin to feel indifferent, grow lukewarm, and do not even attend the services in the hall, the school-room, or meeting-house, one by one these zealous people fall away, and at last the poor missionary and his family are alone, without money, without friends, and a thousand miles from home, and the Church in the East exclaims, "Poor fellow! he was ordained for the ministry only to be a failure."

Is it any wonder that the best-hearted and most efficient of our working clergy become discouraged when they are sent into the missionary field merely to supply the demand, and not to be aggressive? Were they sent forward as pioneers of the great army of Christ, to clear the way and erect outposts, knowing that reinforcements and supplies were following in the rear, they could do the work allotted to them, and until the Church adopts a different course, her home missionary work must be feeble indeed in its results, if not a total failure.

But to return to this parish. If the one thousand Churchmen to whom we appealed for an offering had responded as you suggested in your kind editorial in the May number of the *SPIRIT OF MISSIONS*, our hearts would have been made glad, for ere this we would have seen our "church-building" begin to rise above the foundation and our

prospects for the future would have been bright indeed. Our people are now becoming discouraged; they see the walls of Zion even with the ground, while the Romanists and the denominations are disseminating their specious dogmas and errors under their own roofs. We can scarcely get a hearing for the "truth as it is in Christ Jesus," and unless in the providence of God our brethren in the Church will extend a helping hand towards us, this most important point must be abandoned and given over to those who have already secured a strong foothold here.

JOSEPH WOOD.

"LORD, WHAT WILL THOU HAVE ME TO DO?"

THESE words recall the narrative of that strange event which had its scene in Syria, long ago, when Saul, fresh from having made "havoc of the Church" at Jerusalem, and now about to enter Damascus, "breathing out threatenings and slaughter" against the few and feeble Christians there, was suddenly struck down to the ground by a flash of that splendor which surrounds the Creator of light. It has become to us a familiar story. We have each our thought-picture of the "wonderful conversion." From the narrow defile between the mountains that crowd the last miles of the Jerusalem road, we look off upon the fair plain of Damascus and see the ancient city bowered in palms and cypress trees, and watered by the river of the golden sands. With us is the cavalcade of armed men, led by the impetuous Saul, gathering their reins for a dash toward the city's gate. Suddenly, like lightning from a clear sky, flashes down the majesty of Omnipotence, crashing into terror and confusion the leader and his band.

Turn now from the illustration to the text. Read once more the narrative of the Evangelist. There needs some *study* here if we would understand the strange words—strange indeed to have been spoken by such a man as Saul, at such a time as this—"Lord, what will thou have me to do?"

"There shined round about him a great light from heaven, and he fell to the earth." Overwhelmed with amazement and fear, he lies prostrate on his face. Blinded by the dazzling light, bewildered, terror-stricken, he tremblingly awaits what may follow:—"and heard a voice;" but how different the tone, the words, from what he expects: "Saul, Saul, why persecutest thou me!" It is not, then, a sentence of death to him. It is not the voice of an angry God. To his astonishment, he finds himself addressed even less reprovingly than reproachfully: it is the voice of friendly, even of tender expostulation. He no longer fears: he wonders: "Who art thou, Lord?" he asks. See him *start* at the reply! See him, shielding his smarting eyes from the blaze of glory, half rising from the ground, beaten back again by the sharp stroke that follows, "I am Jesus whom thou persecutest!" That Jesus whose gentleness and purity he had derided and scorned; to whose violent death he had given consenting voice, perhaps assisting hand; the story of whose resurrection and ascension he had received with contemptuous disbelief; whose few disciples he was scattering before him, or seizing and dragging to imprisonment and death: *that* Jesus, appearing to him now in the unveiled clouds of heaven, *not* to inflict upon him the punishment of merited vengeance, *not* to condemn but to reclaim, *not* in anger but with the accents of divine love—no wonder that he is conquered, no wonder that he submits. And yet we are hardly prepared for the next verse of the brief narrative—"And he, trembling and astonished, asked, 'Lord, what will thou have me to do?' He is not only subdued, but he seems to be yielding a willing submission, professing what we may not doubt is a sincere and earnest loyalty. He seeks service in the ranks of his conqueror. He was

just now galloping into Damascus, impatient of delay in his chosen work of persecution; now, forgetting his errand, his companions, himself, he offers his devotion to the Jesus whom he persecuted, calls him "Lord," and asks for service and duty at the hands of Him whom he hated. The change is *marvellous*, the "conversion" is indeed "wonderful!" We, in his place, should have *submitted*, of course; we should have been *compelled* to submit, and to profess our loyalty to Him whom we could not but have acknowledged as our Master; but, judging from the habits of our times, we should probably have been content with an easy "profession" of our new faith, and have said nothing, thought nothing, about entering upon active service in the ranks of our conqueror.

But St. Paul was in many respects unlike the modern type of a Christian man. He had no more of natural energy of character than we see exemplified around us by men of business, who give themselves thoroughly to their work, face difficulties and face them down, achieve success through exhaustless vigor and determination. He was not naturally more energetic, more prompt, more active and persevering than many men are now-a-days. He wrought no harder, took no greater risks, endured no more of discomfort and actual suffering than our explorers, our gold-seekers, our eager and ambitious merchants. But our great Christian hero, St. Paul, had a soul that valued *truth* more highly than gold, and would rather be *right* than be king. He could be touched to the quick by motives which but wound the surface of most hearts. He loved with all the fervor that burned in his hate. And he neither loved nor hated for self's sake, but for *truth's* sake. He was intensely *thorough*. A truth with him was not something to be merely agreed to and in a certain sense adopted, to be robed in a formulary, crowned with assent, and throned away quietly with only the name of king. A truth with him was not only *a form*, but *a force*; it had not only the shadowy outlines of a skeleton, but the sinewy and muscular and nervous development of energetic life—a life that thrilled with purpose and moved toward accomplishment. If old notions and favorite plans of his, prejudices and preferences of his, ideas of comfort, prosperity, popularity,—if these stood in a truth's way, then they must move *out* of the way ("I keep under my body"); for what was he with his old notions, or he with his former convictions, or he with his apparent interests, in the presence of the majesty, the divinity of TRUTH.

But some one may say, could I have Saul's experience, the truth revealed to me by special miracle, flashed down upon me from the opened gates of heaven, it would convince and control and inspire me, as it did him. Note here, that there have been very few souls *worthy* of a miraculous call; very few *large* enough and *strong* enough to receive and contain a special revelation. But really, what difference should it make *how* the truth comes to us? So long as it *comes*, is seen and known, stands in kingly presence before us, and claims our submission, it matters not by what Providential process it asserts itself. We have all the proofs of Christ's divinity that Saul had. To all of us the declaration comes, "I am Jesus;" and to some of us—how many?—the additional assertion, "whom thou persecutest;" our persecution taking the shape of nominal and negative profession of His name, with real and positive and shameful neglect of His claims upon us.

No: we may not think the case of St. Paul to be beyond quotation for our instruction and profit. The spirit in which he accepted the truth revealed to him, and devoted himself to the service of the Revealer,—the imperial personification of the truth to him and to us—this spirit is not too heroic for men of common mould; the inspiration.

which possessed and nerved him is not too grand to be shared by even the humblest believer in Jesus.

It may become more evident both that we can and that we ought to imitate the example of the hero-bishop of the early Church, if we study out somewhat more fully the spirit in which he began his life of Christian service.

Next month, God willing, we will consider the positive and negative character of Saul's question, "Lord, what will thou have me to do?"

N. W. T. R.

EDITORIAL.

"PERSONAL MINISTRATION A DIVINE POWER."

THE COMMUNICATION, with this heading, which we present to our readers, in our present issue, will attract attention and inspire thanksgivings. It is introduced with a few well-selected and warm words, reflecting the spirit of the man, and, through him, the mind of Christ our Lord, by our regular and valued Correspondent, "H," who generously offers to pay the entire cost of its publication. We are certain that all our readers will join us in thanking him for his agency in furnishing such reading for our columns, as well as for his generosity in paying the cost of it.

We have admired, and do still admire, as many have and do, those ideal personages—beautiful creations of a highly cultivated imagination—which figure so gracefully and Christianly on the pages of Miss Sewell, Miss Younge, and others like them. We have followed them, as many others have, through scenes of joy and of sorrow; rejoicing when they could not rejoice, and weeping when they could not weep. The ghosts of fiction so well gotten up as to appear to possess all the real elements of redeemed and restored manhood, have been made to do a pretty large share of the Christian work that has been done in this wicked world. It is better to have such workers than to have none at all. But the real work of life, that which yields emancipation and joy in the doing, and victory and salvation as its reward, requires real beings, the actual counterparts of ideal creations, trembling under an all-pervading consciousness of responsibility, seeing the evil and rejecting it; seeing the good and appropriating it; real beings, "regenerated by water and the Holy Ghost, and strengthened with the Holy Ghost, the Comforter, with daily increase in them of His manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and filled with the spirit of God's holy fear."

The painted rose answers very well some purposes, but it has no fragrance in it. The painted cloud in the painted sky is often beautiful, but it cannot thunder, nor can it give down, "in our necessity, moderate rain and showers." Ideal Christians, produced by word-painting in books, are not without their uses, but they cannot say

“How good it is for our own souls to be doing this work for Christ; the skeleton in our own house looks less ghastly when we see what is behind the curtain in the homes of others.” Highly gifted and cultivated imaginations often *make* them say and do, as by a sort of machine process, very beautiful and wonderful things; but their words and deeds are unmeaning and empty when compared with those of “a lady visitor,” modestly spoken and recorded in her “report to the principal of a mothers’ meeting.”

Perhaps we need more Christians than we have of the sort produced by word-painting, in books. Certain it is that the true interests of the Church and the world, call for more than we have of the sort that speak and act, as by the ruling laws of existence, under the conscious impulses of living regenerate souls, enlightened, quickened, energized, and guided by the inspirations of the Cross. We have studied somewhat the best characters of fiction, and not wholly without profit. We mean, for our higher and truer edification, to see and study somewhat those living ones of “Liberty street, that garden filled with plants, (once overgrown with weeds,) lifting their heads towards the sun, catching the dew-drops of the Spirit, growing in beauty, to bloom in the garden of eternity.”

THE BANNER PARISH.

FOR A LONG TIME—we do not say from time immemorial—but for a *long* time—for *many* years, we have had a larger number of subscribers to the SPIRIT OF MISSIONS in St. John’s parish, Waterbury, Conn., than in any other parish in the United States. Connecticut is not the largest of these States, and St. John’s parish is not the largest of the parishes of Connecticut; and to have been, even for a long time, the *Banner Parish*, in the particular named, is not to have been anything very astounding, for in hundreds of parishes the Rectors have been about the only persons to whom this monthly organ of the Board of Missions has been sent, and they have received it, as they now receive it, without other charge than the postage. But whatever of easily acquired honor there may have been in the undisputed position so long maintained by the parish to which we refer, it has passed away for a brief period only, we presume; but yet really passed away. The parish of the Holy Trinity, Brooklyn, now orders one hundred copies; St. John’s, Waterbury, only eighty-five. Whether the latter will long be content to be lead by the former, in this matter, or whether some other parish, with a warrantable Christian emulation, will come forward and claim the leadership, is a question which we only await the figures to decide; and, from cheering intimations, coming from many directions, we are happy in the belief that the waiting will not be very long. For the sake of great interests, coupled with great opportunities, and great responsibilities, God grant that it may be very short. If, in her missionary character and work, the Church fails to vindicate her claims to a Divine origin, what has she left, in the way of such claims, that is worth the trouble of a vindication?

COMMUNICATIONS FROM OUR BISHOPS.

WE ARE THANKFUL that we have been able, for some time past, in each number of the SPIRIT OF MISSIONS, to lay before our readers a communication from one of the chief pastors of the Church; and we have no doubt that they also are thankful for the pleasure and profit thus afforded them.

The first was from Bishop Whipple, who, though not technically a Missionary Bishop, is doing, and doing with a will and thoroughly, a vast amount of missionary work over the ninety thousand square miles of his Diocese. We wish he would send us a communication every month. People everywhere like to hear his voice uplifted in the Master's name, and for the advancement of the Master's work; and when they cannot *hear* him, then, as the next best thing, they like to *read* his warm and earnest words. Whether he talks or writes, it is clearly evident that he means work, (sometimes it seems work to the death,) for Christ and His Church.

Next came a very interesting letter from Bishop Kip, which has been widely read, and has awakened in many minds a lively interest in regard to the particular portion of his great field, to which it principally relates. If he will keep the Church informed as to the needs and promise of the broad and rich domain, to superintend and direct the culture of which he bears his sacred office, we believe that worthy helpers will, without much delay, come to his aid. The assurance of a monthly communication from him would, we are confident, add a goodly number to the rapidly increasing list of our subscribers. To aid in extending the circulation of the SPIRIT OF MISSIONS is, in no indirect way to, aid in forwarding the great work of Missions committed to the Church in this land, and in other lands as well.

In the June number we had the pleasure of presenting to our readers a communication from Bishop Lay, a live missionary Bishop, who does "not think it well to stimulate the Church's zeal and liberality by glowing descriptions of what we *expect* to do," but works on "hopefully and steadily," under the influence of the great conviction that "the Church must be established and the Gospel preached," whatever obstacles may arise to hinder the progress of the blessed work;—making "three missionary visitations, of some three thousand miles," in less than four months, without the aid of railroads, and much of the distance, we have more than presumptive evidence to believe, even without the aid of a good mule; "and in the intervals," having charge of a parish, living in a vestry-room, far away from his family, and yet contented and happy in his work. "I know not," he says, "how to make up an interesting letter—our missionary work is too real to admit of much poetry:" and yet his letter is brimful of interest, which, in some of its elements, to our apprehension, partakes very much of the nature of poetry. We hope to have the pleasure of filling many of the future pages of the SPIRIT OF MISSIONS with communications from the missionary Bishop of Arkansas.

Our present number opens with a letter from Bishop Clarkson. He is hard at

work and successfully at work. Nebraska, even now, after only a brief period of service, is beginning to feel the influence of his ministrations, and, through those ministrations, the power of "the Church of the living God."

Bishop Clarkson, with Bishop Lay, does not think it well to endeavor to interest more deeply in his work those who are known to take some interest in it, by telling them what he *expects* and *intends* to do. He prefers, in a simple straightforward way, to inform them as to what *he is doing*, presenting at the same time the needs and opportunities of the field in which his lot has been cast, as they are disclosed to him by personal observation and inspection. And this is the right method. Let the wealthier and stronger portions of the Church be kept informed in regard to work actually in progress or by consideration of duty demanded, within our numerous and broad missionary jurisdiction, and a measurably proper and fruitful interest in this work will be awakened and sustained, which in no other way can be. The work begun in Nebraska, because begun in the right way, is full of promise. We have no fear as to its steady progress and final glorious culmination.

We trust the good Bishop will look kindly after the interests of that "pair of stout lads," in whom we are most happy to have our interest revived. And those "three chickens;" how are they to be divided? They were given because the recipient was a Bishop, and because he knew Dr. Twing. We are told that we can have the privilege of dining on "one of them," on certain conditions, not altogether easy to be complied with. How does the Bishop know that *two* were not given because he knew Dr. Twing, and *one* because he was a Bishop?

Bishop Talbot, who has seen some hard missionary service, and is working now in Indiana, as hard as he worked at any time while he had the great Northwest for his jurisdiction, or "all out doors," as was sometimes said, has kindly consented to send us a communication, bearing upon the needs and promise of his new field. We hope that our readers will have the pleasure of reading this promised communication, in the August number of the SPIRIT OF MISSIONS.

Then, again, we hope to have, for the same number, a statement of the impressions of Bishop Randall, in regard to the work already done, and yet to be done, in Colorado.

With such contributors to the SPIRIT OF MISSIONS—not here to mention others, to whom we are under great obligations for past, present and promised favors—it is no matter of surprise that our missionary paper is steadily, and we may say, very encouragingly, gaining favor with the members of the Church. The gain is not so rapid or great as it should be, and yet it is enough to be thankful for, and to inspire hope and confidence for the future. On the first of January last, our whole number of paying subscribers was nineteen hundred; since that date we have received new names to within a fraction of twelve hundred. It would not require much exertion on the part of these new subscribers, for each of them, within ten days after the receipt of this number, to send us an additional name, and a dollar and a-half along with it. Every one of them has a friend, it is reasonable to assume, who can be easily influenced to do

thus much for the cause of missions, in which all the members of our Church have a common interest and responsibility. This would increase the number of new subscribers to nearly two thousand four hundred. We do not appeal now to our old subscribers. We appealed to them at the beginning of the year, and the appeal was without any very considerable results. We now ask our goodly number of fresh recruits to do what the *veteran regulars* have substantially failed to do; and we pray that no undue strife or excitement among brethren may grow out of this asking. A sharp contest between old and new subscribers to the SPIRIT OF MISSIONS, in the matter of extending its circulation, would fill the Church, and, possibly, the world, with astonishment, but not with mourning. Nobody would be hurt. Strifes, in which love to God and men is the ruling element, leave no ghastly wounds to be healed and no deforming scars to be concealed. Let us have the fight!

A VERY CHRISTIAN PROPOSITION.

A WORTHY LAYMAN of our Church, who has had large experience in doing good, and never tires in the service, has in his possession, prepared by himself, a series of papers, relating to matters in regard to which all Christian people should be informed, and in which they should take a deep and lively interest. These papers were submitted to the consideration of the late Bishop Potter, of Pennsylvania, and were to have been published in book form, with all the favoring influence of his great name, had it pleased God to postpone, a little longer for him, the rewards of a good and well-spent life. Their author now proposes to have them published in the Domestic department of the SPIRIT OF MISSIONS, and to occupy six or eight pages of each number for this purpose: and, lest the cost of these additional pages should prove embarrassing to the Committee, he proposes to pay the whole of it himself. Our readers will join us, we are quite sure, in considering this a *very Christian proposition*. The first of this series of papers we expect to have the pleasure of laying before them in our August number.

A GOOD SUGGESTION.

A FRIEND, who happens to know that our *free list* reaches the large number of *two thousand*, embracing all the Bishops of the Church, all our Missionaries, Domestic and Foreign, and all the parochial Clergy, who desire our paper, suggests, *not* that the Bishops, Missionaries, and other Clergy be asked to pay the subscription price, but that, on the part of the parochial Clergy, the parishes which they respectively serve, be respectfully requested to pay it for them. This suggestion, carried out would bring to the aid of our work the handsome sum of nearly three thousand dollars. Modesty may not allow the Clergy to propose this matter to their people, or to any one of them (it would hardly be necessary to name it to more than one), and so, if each of our Clergy will send us the names of one or two of his good people, we will write to them, and ask them to attend to the business at once, and we fully believe that they will promptly and cheerfully perform the small service asked at their hands.

MISSIONARY CORRESPONDENCE.

OREGON.

Oregon City.—REV. J. W. SELLWOOD.

By the blessing of Almighty God, I have been enabled to meet all my regular appointments for services, both at this place and at Butteville, since I made out my last report to your board. At Butteville I have services twice on the Sunday now. During the Lenten season, in addition to my Sunday services at this place, I had a service every Wednesday morning.

At both places the attendance is steadily, but slowly on the increase, and a deeper interest pervades the minds of the people, in regard to spiritual and eternal things, than there did some time since. Love for the Church and zeal for her welfare characterize our little brotherhood at Oregon City; they are working with all their might to have the Church firmly established here, and to become as soon as possible self-supporting, but as they are few in number, and of but limited means. It will be some time before they can obtain the services of the Church without some assistance from abroad.

Just before Christmas, a musical concert and supper were gotten up by the members and friends of the Church, at which the sum of (\$100) one hundred dollars was realized. This was quite a help to the Church.

As our town is rapidly growing we hope that ere long some families will move in who are attached to the Church. So far, nearly all those who have come to the place, who have any interest in religion, are Congregationalists.

NEBRASKA TERRITORY.

Nemaha City.—REV. G. R. DAVIS.

Having been a year in the field, I have the pleasure of reporting progress in the good work committed to my care. To inform the Committee that the Churchmen of Nemaha City and Brownville are rejoicing with hearts full of hope for the future, would only be reiterating the words we have heard so often since the visitation of our beloved Bishop. On Saturday, the 5th, he arrived, accompanied by the Rev. Mr. Betts, of Plattsmouth, and the Rev. Mr. Goodale, of Peru. The Sunday following was indeed "an high day" for the faithful of Nemaha City. Our new and beautiful church was consecrated to the worship of the ever blessed Trinity,

in the words of that beautiful service which has so often resounded within the walls of temples reared to the glory of God. On the afternoon of the same day six adults received the "laying on of hands," "in the Apostolic rite of confirmation." Both services were attended by crowded congregations, who seemed deeply affected by the great truth, that the building in which they were gathered was none other than "the house of God and the gate of heaven." The day following was one which more deeply interested your missionary than any other person present, as he was admitted to the holy order of the Priesthood, the Rev. Mr. Betts presenting the candidate, and the Rev. Messrs. Goodale and Betts uniting with the Bishop in the ordination act. The consecration sermon, by the Bishop, was a powerful and eloquent discourse on the establishment of the Lord's house in all lands. The confirmation sermon, by the Rev. Mr. Betts, was a most clear exposition of the means of grace, as found in Christ's Church, springing up from the seed of the Gospel. The ordination sermon, by the Rev. Mr. Goodale, was full of godly comfort to one who was about to take upon himself the awful responsibility of a priest in the Church of the living God. Most truly did the Rev. preacher show that the treasure was in "earthen vessels, that the excellency of the power may be of God, and not of us." Thus ended the services in Nemaha City—Consecration, Confirmation, and Ordination—services long to be remembered by all who attended them.

Leaving Nemaha City on the afternoon of Monday, the 7th, the Bishop and Clergy proceeded to Brownville, where evening service was held in the new and beautiful hall, which has been fitted up in a manner that would do honor to many an Eastern city. The hall was well filled by an attentive audience. The Bishop preached a most impressive sermon, on the guilt of the speechless man at the wedding feast. Here ended the solemn services, which have, in no small degree, comforted and strengthened the hearts of both your missionary and his people, and the only event which occurred to mar our holy pleasures was the parting with one, who has so won the hearts of all who met him, as did our noble Bishop, on this, his first official visit in the jurisdiction of Nebraska.

In regard to the church building at Ne-

maha City, I will only say, that it is pronounced, by all who behold it, "a gem of a church." For its fair proportions and its graceful outlines we heartily thank Bishop Talbot, who was the architect. The entire length, including porch, nave and chancel, is fifty feet; width, twenty-two feet. One hundred and twenty-five persons can be comfortably seated within the walls. The pews and furniture are black walnut, well made, by one of the vestry of the parish. The stained glass windows, numbering eight, were presented to the church by the noble-hearted Doremus, of New Jersey. The chancel and rose windows are very rich in color, and add greatly to the beauty of the church. The donors will ever be held in grateful remembrance by the parish. The acre lot, upon which the church stands, was presented by Wm. Hoover, Esq., of Brownville.

In closing my report, I must not forget to add that, at Brownville, the prospects for a parish are very encouraging, and even better than they were in Nemaha City. The persons interested in the Church have done nobly, fitting up the new hall at a cost of five hundred dollars. The services are therefore, now permanently established in both places. May God, in His great mercy, continue to bless the work, which has been brought to such a happy consummation, is the daily prayer of your obedient and thankful missionary.

The following resolution was passed at a meeting of the vestry:—

"The Rector, Wardens, and Vestry of St. John's Church, Nemaha, N. T., do hereby tender their sincere and hearty thanks to St. John's Church, Elizabeth, N. J., and St. John's Church, Waterbury, Conn., for their liberal donations of money to help them build a 'house of God,' in which to 'worship in the beauty of holiness.'"

CALIFORNIA.

Chico.—REV. H. H. MESSENGER.

After a pleasant passage over a part of two oceans, with a strip of tropical land between them;—spending a few days very pleasantly in San Francisco, meeting there Bishop Kip, with his pleasant family, and several dear brethren—the clergy—I came up to this place. All here were strangers, and it was 12 o'clock (Sunday) before I got to the town, which is six miles from the river; yet I at once gave notice I would hold service that evening, which some

persons circulated, and there came together about a hundred to the first Episcopal service ever held in the place.

I took up my abode at a hotel, and began to make myself acquainted with the people. I found about a dozen persons who had been attendants of our Church, and were still favorable to it, and glad of the opportunity to attend it again, but only one who had ever been a communicant.

Since I have now been with the people two months, and many have thus had our beautiful liturgy brought to their notice, there has been a very perceptible increase of interest in it; while also a kind interest on my part toward them has not only secured a large attendance at service, but caused a good number to express an earnest desire that I should settle among them, some giving me assurance of help to build a church; this, too, from persons who never heard our service before.

This is certainly going to be an important town in California. A good road will soon be made from here direct to Idaho, and a great trade is confidently expected, *at once*, to be carried on between here (at the point where it will leave the river) and Idaho, and the recently developed rich mines in Nevada lying this side. This is a very rich agricultural district, where also abundance of the nicest fruit grows, which, with the natural advantages, make the people very sanguine as to the permanent prosperity of the place. It has been but five years since the first house of the town was built, and now there are over a thousand souls estimated as living in it. Houses are built daily; all that are ready being full, and not a room to let. There is a drawback to it in the sickness which the heat of summer induces. Chills and fever are then quite common. Where, however, persons are so situated that they can leave their homes for a time, they can in a few hours reach a more elevated region, cooler, and entirely free from malaria. Notwithstanding this, it is a point very desirable to be secured for the Church.

A few days since, a man gave me a seat in his open buggy, from here to Red Bluff. The day was bright, and the roads good. We went Northward at the rate of seven miles an hour. It was far the most delightful drive I ever had. On either side the road were farms with the finest wheat and barley growing; the crops, this winter sowed, covering the ground; and those which sowed themselves last harvest, by

the seed rattling out as it was gathered, being now a foot high. These "volunteer crops" are often very excellent, yielding nearly as much as the others, and cost not one stroke of work till the harvesting. These, with the farmer's houses nestled in among the finest looking fruit orchards I ever saw, showing so many pleasant homes, make one realize the exceeding richness of this Sacramento valley.

There were, off to the left, the Coast Range mountains, tumbled up in great confusion, piled cloud-high, as if to be put off there out of the way, and covered also with snow. Off to the right, over the Foot Hills, appeared the snow capped peaks of the Sierra Nevadas, brilliant in the sunlight. Soon appeared Mt. Shasta, at a great distance, looking like a mountain of solid snow; and though it came in sight as we rounded a little the Foot Hills, six miles from Chico, yet after we got to Red Bluff—forty miles toward it—it was one hundred and twenty miles from us still. The atmosphere is so clear that objects may be fifty miles off and look as if but ten.

At Red Bluff I was cordially received. I soon found six persons who had been connected with the Church in various places South and North, and a number of others baptized in it, or favorable to it from former acquaintance. Rev. Mr. Hurd, the only minister of the only church organization in the place (Presbyterian), kindly gave up his church for our services, and on Sunday, with the "Mission Service" distributed among the congregation, we had excellent responses. Mr. Hurd, having been a missionary five years in Indiana, desired me to address the people at night, on the subject of our African Mission, which I did. I learned afterwards that the people generally were much pleased with the service and discourses, and a number spoke earnestly of our establishing the Church there.

Connected with my visit there, I have some interesting incidents. A Dr. H., on Saturday evening, told me of a Churchwoman I had not yet seen. On visiting, to attend her sick babe, he mentioned that an Episcopal clergyman was in town. "How glad I am," said she. "Now I hope I can have my children baptized." I promised him to see her in the morning. At midnight he came and called me, saying, the sick child was dying, and the mother desired me to come and baptize it. I arose and went with him, and was gladdened by the thought that I thus was

permitted, in God's Providence, to carry the comforts of religion to that afflicted mother, who, though long separated from her Church, and now afflicted with the thought of having to lose her child, yet could rejoice that she had thus performed for it her heart's desire, and now humbly resigned all to the Lord's will. But the child seemed to amend, and was still living on Monday evening, just before I came away. This sickness, however, hindered the baptism of the others till I should return.

Another instance was, that another Churchwoman, awaiting a like opportunity, had me come Sunday afternoon to her house, where there was quite a little "congregation," and baptize her four children, which service very much gladdened her heart, and that of her husband and friends.

Never have I realized before what a delight in the Lord there is in thus seeking out and ministering to His destitute children, who are trying in silence to live by faith, awaiting the time when they may again enjoy the services so endeared to them by the sacred memories of early years.

So soon as I have introduced the matter well, I think I shall be able to get my support from the people among whom I minister. I find they expect it, and where a minister is acceptable they will support him liberally.

ARKANSAS.

Helena.—Rev. OTIS HACKETT.

Our much loved Bishop Lay made us a brief New Year's call, on his way into the interior of the State, and confirmed an interesting class of nine young persons. More would have been prepared had the Bishop been able to give us previous notice of his visit. I think I may say—and I do say gratefully—that our little church is prospering. Our congregations are good and increasing, and the Word is listened to with an interest that is very encouraging. The ladies are especially active and self-sacrificing in their efforts to support the ministry. A few of them, associated as a sewing society, have assumed and promptly pay my house rent—\$25 per month. Much has been done also towards restoring and refitting the church, lost stoves and other furniture replaced, new lamps bought, and our organ, which had been sadly injured, again put in excellent condition, though it

cost us a good round sum, about \$100. But the money was ungrudgingly contributed; and this is true, I am happy to say, of all that is done; more cheerful and—in proportion to their means—liberal givers, I have never seen.

NEBRASKA.

Plattsmouth.—REV. G. C. BETTS.

It affords me much pleasure to report, to the Domestic Committee, that the corner stone of our church here was laid on Saturday the 12th, by Bishop Clarkson, who also delivered a most excellent and spirited address on the occasion. On Sunday morning, (Sunday after Ascension day,) he officiated in my parish, preaching one of the most eloquent sermons I ever listened to on the words, "Grieve not the Holy Spirit of God;" after which he administered the Apostolic rite of Confirmation to seven candidates, and celebrated the Holy Communion. The exhortation to the candidates was most affecting, and the impression made by the whole services on the large audience, that thronged the hall in which we worship, will, I feel confident, be serious and lasting. This is the Bishop's first official visit to this parish, and already I find that it has done good, for although all whom I expected to have presented for Confirmation were not present yet there was one who came forward to receive the "laying on of hands," whom I did not expect, moved thereto through the effective sermon which the Bishop preached.

I had the pleasure of accompanying Bishop Clarkson on his visitation to the Southern part of the Territory. At Nemaha on the 6th inst., he consecrated a beautiful little church, confirmed a class, and ordained the active and energetic rector of the parish, Rev. Geo. R. Davis, to the Priesthood. Too much praise can hardly be bestowed upon Mr. Davis for his faithful and self-denying labors; and the Bishop and Clergy present unanimously agreed that the music and singing in the services were of the very best, the chants being rendered autiphonally, and with a spirit and feeling that did infinite credit to Mrs. Davis, under whose skillful management this most delightful part of God's service was conducted.

At Brownville, also under the Rev. Mr. Davis' care, the Bishop preached on Monday evening, the 7th inst., to a large and attentive congregation. Here a beautiful

and commodious hall has been fitted up by some gentlemen who take an active interest in the Church's prosperity.

The Bishop visited Peru, on Tuesday the 8th. This is a small town, of about three hundred inhabitants, and, like the others named, on the West bank of the Missouri river. The Rev. S. Goodale has been placed here to awaken an interest in the church, and if possible form a parish.

Mr. Goodale is an experienced and successful missionary, and notwithstanding the discouraging prospect has gone to work with fidelity and zeal. There is no house of worship of any name in the town, so he is obliged to take his chance with several others in a small school-house, and yet quite an excitement is created, and there appears signs of promise that much may be accomplished. The Bishop preached to—I suppose it would be safe to say—an amazed audience. Excepting two or three, perhaps none of those who filled the house had ever seen a Bishop in robes. The scene was certainly a strange one, to Eastern eyes at least, and many of its features rather amusing. The place was crowded, many seated on the knees of others who were so fortunate as to have found a bench, but all were attentive and serious, and doubtless it is the beginning of what with God's blessing will result in much good.

LOUISIANA.

Thibodeaux.—REV. T. R. B. TRADER.

This parish formerly was in a prosperous condition, perhaps more so than any in the Diocese, out of the city of New Orleans. There are none perhaps where the effects of the war have been more severely felt. I was compelled to suspend the services of the Church the greater part of the time during the war. When I resumed my duties, as Rector of this parish in October last, I found the congregation scattered, the church much damaged, and the few remaining so impoverished, that but little or nothing could be expected for my support or repairing the church. I have continued to officiate here regularly, believing that things would after a while change for the better. I now feel much encouraged. Some few Church families have returned, the regular attendance gradually increasing, and in a short time I am in hopes we will be able to repair the church and become self-supporting.

IDAHO TERRITORY.

Boisee City.—Rev. S. M. FACKLER.

I reached here again from Portland, Or., on the 20th of March, after a tiresome journey. The upper Columbia had been open only a few days. The snow was passing off rapidly with a warm rain, and the roads were so bad that often the stage-passengers had to walk miles at a time, some of our company estimating the distance walked at one-third of the way from Umatilla to this place. At this season the up stage is always crowded. On the way up I spent a Sunday at Walla Walla, in Washington Territory, and held service in the Congregational place of worship, for which I was indebted to the kindness of Rev. Mr. Chamberlain. We had a very good attendance. Some of the members then asked me to say a good word for them, and I gladly do so. I consider it a place that ought to be occupied. The valley in which the town is situated is one of the most pleasant east of the Cascade mountains. It is well watered, and much of the land is productive. The present town of Walla Walla must not be confounded with the old Hudson Bay Company's establishment, that used to be called Fort Walla Walla. That place is on the Columbia river, and is now called Wallula.

The present United States Fort Walla Walla is near the town of that name, in the valley of Walla Walla river. Not far off, some seven or eight miles, is the old Whitman Station, where the American missionaries and others were killed by the Cayuse Indians, in December, 1847. I think a minister of the Church, who would be acceptable to the community, would soon build up in Walla Walla a self-supporting parish, in a very pleasant land.

During my absence I officiated in Butteville twice—baptizing two infants at my last visit—once at Oregon City, and at Milwaukee, and at Vancouver, Oregon. I was detained below longer than I intended to be, owing to ice in the Columbia.

During my absence Mr. Margary, one of our communicants, read the service occasionally. He was not here when I left, or I would have tried to make arrangements for constant lay-reading in my absence. By the industry of the ladies, about two hundred dollars have been gathered as the beginning of a church-building fund. They will raise something more, and we will get what we can by subscription, and try to put up a small build-

ing that we can control and set apart for worship.

I think we will lose some of our communicants, by removal, this season. The want of permanence in the congregation is a great hindrance in this land. Many are now going from this part to the new mines in the Blackfoot country. A few years ago there was a great rush to Boisee Basin. Next year the rush may be this way again. And so it goes. "They run here and there, and grudge if they be not satisfied."

I hope that Bishop Randall will be able to visit this part of his enormously large jurisdiction. I will have a few to present for confirmation. Owyhee county in Idaho Territory, is growing in importance. As I said before, it is undoubtedly rich in silver. Eight quartz mills are in working order on Jordan creek, and two others not far away. There are Church people enough there to make a beginning pleasant. I intend to visit there several times during this season, God willing.

A lady sends us the following:

"We have received a letter from the only clergyman that Idaho possesses. It was not written for publication, but the writer will pardon us for giving extracts, we are sure. It is dated"

BOISEE CITY, IDAHO TERRITORY, }
April 2, 1866.

"When first I came here, a year ago, in August, there was no public religious service of any kind, and the only room that could be had was a small school-house, built after a fashion probably new to you; small cottonwood posts, roughly hewn with a common chopping axe, are set in the ground about one foot, and about six feet from each other. On the top of these, about eight feet from the ground, is the plate, on which the joists and the rafters rest. The spaces between the posts are filled with square pieces of sod, which are laid up as brick are laid. These pieces are called sod-adoes. Quite a comfortable house may be made in this way; but the one I speak of was of the rudest sort—a dirt floor—no ceiling overhead—no glass in the windows, which indeed were but openings in the wall, over which cotton cloth was stretched. The seats were narrow slabs, or rather like the slabs from a saw-mill, for they were in truth but small trees split in two, with legs inserted in auger holes. In this primitive house we

held service from August to December, when it passed into the hands of the Masonic fraternity, who used it, until lately, as a lodge.

"Since then we have used four or five other places, more or less inconvenient, but always doing the best we could. We now use the Court-room, alternating with the Baptists, the only other religious body holding service in Boiseé City. It is our purpose to put up a small building, to be under our own control, so that we can use it whenever needed, and which will be used only for worship. During my absence in Oregon this winter, whence I have just returned, the ladies raised about two hundred dollars towards this object. We will get what we can by subscription, and the ladies are making efforts to raise more, and though it may be a very small house that we shall be able to put up, we will, with God's blessing, put up something.

"When in Portland, Oregon, Bishop Scott very kindly proposed to the congregation of St. Stephen's Chapel to appropriate the communion alms towards buying books for general use in my mission, and some for a Sunday-school library. They gave twenty-three dollars, which was laid out for books, and they are now on the way here. *

* * An addition was made to these of some second-hand books, from St. Luke's Sunday-school, at Vancouver, Washington Territory. But still the supply will be limited, and will soon want to be renewed: so that Sunday-school books and books for general circulation will be acceptable at all times. We have nine communicants, including one a few miles away, and will now go to Oregon. Besides these, there are three at Fort Boiseé, about a mile from town. * * *

The land here is Indian land, but all the good land is claimed by white settlers. We have a town lot for a building site, which was given soon after I came. I also bought three lots, in a suitable place, for a parsonage. *

"There is, in my opinion, a very good opening for the Church in Owyhee. It is a rich silver district, and already ten quartz-mills are at work. I propose to visit them several times during the summer. Any help you can give us in any way, will be gladly and gratefully received. Any money sent to me I will expend so as to promote the best interests of the Church. Often a little help is of vast importance in laying a firm foundation."

"In this same letter he tells us that Governor Lyon, (formerly of Lyondale, N. Y.) takes an interest in Church matters there, and last winter gave a reading for the benefit of the church-building fund.

When we remember that Boiseé is the capital of Idaho—that it is central to three large mining districts—that it is on the overland road, we cannot fail of seeing that it is a point of vital interest to the Church. For once we are on the field before the Romanists. Let us not lose our golden opportunity. Let us imitate them in this one particular, that we work for 1866, and not count the cost per head of each convert—but obey the Lord in preaching the gospel to all, and wait until God's own time for the increase.

"The work to be performed is ours,
The strength is all His own."

NORTH CAROLINA.

Clinton, &c.—REV. J. J. TILLINGHAST.

This parish includes the village of Clinton, which is distant from Warsaw, on the Wilmington and Weldon Railroad, fourteen miles. Clinton is a very pretty village, healthily situated, and the centre of quite a productive region, for this section. The Church owes its planting here, under God, mainly to the devotion and untiring efforts of a daughter in Israel. She educated her own family in the faith of her fathers, was diligent also in instructing her large family of servants, and hoped, and waited, and worked, and prayed, until at last we have a parish which bids fair, in no great while, to be self-sustaining. It would be so now, but for the fact that the people are pecuniarily prostrated by the issues of the war, having lost the capital represented by their slaves, and all investments in securities public or private, besides being in the track of the desolating army of invasion.

I have been in my charge here since the fall of '64, during which time there has been a decided improvement in the prospects of the Church, and a very respectable addition to its list of communicants. Emigrations have been increasingly and constantly large, and prejudice been much softened and done away. Indeed the Church has become here, as it must whenever fairly presented and represented, a

great power for good, even to those not under its wing, but still more or less beneath its shadow. It has been my aim to deal very gently and tenderly with people's prejudices, to dwell very little on controverted topics, to allow the Church to speak for itself, without attempting directly to be its advocate, by enlarging on "its distinctive principles," and to endeavor so to "walk" myself, and so to train my people, that we would attract to us, as by assimilation, "His sheep, which are scattered abroad." To outsiders, my message has been, "Be ye reconciled to God;" to the children of the household, "Use all diligence to make your calling and election sure." I have said this because I have known many to act differently, feeding the people too much on the husks of controversy, and inflaming the prejudice, and exciting the opposition of all "who follow not with us," but many of whom are honestly trying to honor and serve "the same God, both theirs and ours." What holds us back? A church building unpainted, and so daily suffering; unplastered, and so uncomfortable for worship, save in pleasant weather; the want of a bell, a serious want in a village which has no standard of time. I propose to attempt measures this summer to remedy this, by calling on those locally

interested to put their shoulders to the wheel, but greatly fear that unless help come from without, we cannot accomplish this very desirable object. To the readers of the *SPIRIT OF MISSIONS* I will quote the charity sermon of Dean Swift, "He that giveth to the poor lendeth to the Lord—if you like the security, down with your dust."

You perceive that my report includes the colored element of population. On first coming to the parish, I stipulated that the afternoon of Sunday was to be devoted to the "servants," the parish church to be given up to them after the morning service. This was readily assented to by the people, divers of whom were large slaveholders. Till the collapse of the Confederacy the colored people in this parish divided with the whites the church and the pastor. It is so still. I have not ceased to teach and to preach to them. I have at present no colored Sunday-school, but propose to start one. Until the confusion incident to the revolution of our social system, I assembled, at Sunday-school, both white and black; the latter making part of the school, and sitting apart, taught generally by myself. In that way, I doubt not, much good was done, and seed sown, which will yet bring forth fruit.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from May 10 to June 10, 1866, inclusive:—

Maine.

Bangor—St. John's, for Church at Epping, N. H..... 15 00

New Hampshire.

Portsmouth—Bequest from a member of St. John's Church..... 54 25

Vermont.

Burlington—St. Paul's, addl..... 1 00
Norwich—St. Barnabas..... 2 80
Windsor—St. Paul's, of which from S. S. for Oneida Mission, Green Bay, \$4 11..... 5 86 9 16

Massachusetts.

Cambridge—Christ, for Bp. Randall..... 42 00
Lowell—St. John's..... 13 40 55 40

Rhode Island.

East Greenwich—St. Luke's..... 16 32
Providence—St. John's Morning S. S., Quarterly Pledge for Bishop Lee, Iowa..... 125 00
Mrs. M. Bowler, for Church at Kansas City, Mo..... 5 00
Woonsocket—St. James' S. S..... 5 00 151 32

Connecticut.

Ansonia—S. N. Glover, yearly contribution..... 10 00
Bridgeport—St. John's, of which for Bishop Vail \$14..... 50 00
Fair Haven—St. James'..... 14 20
Hartford—"M. L. B." and "E. S. B." for Church at Kansas City..... 10 00
Glasterbury—St. James'..... 5 50
Middle Haddam—Christ..... 15 00
New Haven—"Three of the one thousand," for Church at Kansas City, Missouri..... 15 00
Norwich—Christ, of which for the Rev. S. Hernan, Omaha, \$50..... 68 56
"M. J. G.," where most needed..... 5 00
Saybrook—Grace..... 20 00
Stamford—A. A. Holly, for Church at Kansas City, Mo..... 5 00
Winsted—Mrs. L. C. Phelps, for Church at Kansas City, Mo..... 10 00
Westport—Christ..... 16 00
Memorial Church of the Holy Trinity..... 23 57 267 83

New York.

Amenia—St. Thomas', Maria Hitchcock, 5 00
Albany—St. Peter's..... 68 00
Holy Innocents..... 17 62

<i>Brooklyn</i> —Holy Trinity, addl.....	128	76
St. Peter's, of which for Faribault Indian Missions \$10; for Bishop Vail, special and additional, \$15; for Bishop Clarkson, \$50; for the Church of the Rev. W. H. Hickcox, Burlington, Kansas, \$10; for Rev. H. C. Kinney, Cedar Falls, Iowa, \$10.....	375	00
<i>Franklin</i> —St. Paul's.....	5	10
<i>Garratsville</i> —St. Mark's.....	3	00
<i>Hobart</i> —St. Peter's.....	5	00
<i>Islip</i> —St. John's.....	10	00
<i>Kinderhook</i> —St. Paul's, addl.....	7	50
<i>New York</i> —'A Friend to Missions,' for the Church at Kansas City, Missouri.....	25	00
Incarnation, addl., of which for Missions in the West \$10.....	116	25
Transfiguration, special, for Bishop Talbot.....	100	00
"M".....	40	00
"Vow," for the Church at Kansas City, Missouri.....	5	00
<i>Oyster Bay</i> —Christ.....	20	30
<i>Salem</i> —St. Paul's.....	7	15
<i>Saugerties</i> —Trinity.....	3	00
<i>West Burlington</i> —Christ.....	2	00
<i>Yonkers</i> —Rev. L. Cobb, Jr., for Church at Kansas City, Mo.....	5	00

Western New York.

<i>Geneva</i> —A Lady.....	2	00
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New Jersey.

<i>Burlington</i> —St. Mary's, to be equally divided between Rev. O. P. Thackery and the Church at Austin, Texas.....	24	45
<i>Greenville</i> —Grace.....	13	25
<i>Haddonfield</i> —Grace.....	11	25
<i>Mount Holly</i> —St. Andrew's Female Missionary Society.....	32	00
<i>Rahway</i> —St. Paul's.....	82	00

Pennsylvania.

<i>Bustleton</i> —St. Luke's.....	6	00
<i>Bellefonte</i> —St. John's.....	25	00
<i>Chester Cross Roads</i>	1	73
<i>Germantown</i> —St. Luke's, of which for the Orphans' Home, Iowa City, Rev. C. C. Townsend, \$40 42; for Bishop Vail, Ep. Residence, \$60; for Rev. Dr. Breck, Faribault, \$20; for St. John's, Florida, Rev. O. P. Thackera, \$10.....	330	42
<i>Lancaster</i> —John L. Arlee, for Church at Kansas City, Missouri.....	5	00
<i>Lancaster Co.</i> Hope Church.....	2	35
<i>Philadelphia</i> —Mrs. Whitechurch.....	1	00
Free St. John's, for Bp. Clarkson.....	1	00
A. Ritchie, for Church at Kansas City, Mo.....	5	00
St. James', Miss Ellen and Miss Mary Bowman, for Church at Kansas City, Mo.....	10	00
Incarnation.....	30	00
A Friend, for Church at Kansas City, Mo.....	5	00
"Tasker".....	15	00
Southwark—Trinity Female S. S., for Nashotah, \$47 50; for Faribault, \$47 50.....	95	00
<i>Roxborough</i> —St. Albans.....	10	00
<i>Pottstown</i> —Christ.....	18	00

Maryland.

<i>Baltimore</i> —St. Peter's S. S., for Bishop Whipple, \$20; for Kansas, \$50; for Oregon, \$50.....	120	00
<i>Harford Co.</i> —St. Mary's.....	30	00
<i>Petersville</i> —A Friend, for St. Peter's Church, Washington, N. C.....	10	00
<i>Washington</i> —Christ, of which for Bp. Whipple \$56 15; for Los Angeles, Cal., \$30 32.....	136	47

Ohio.

<i>Cincinnati</i> —St. Paul's, of which addl. for Bishop Clarkson, \$50; for Dioceses West of the Mississippi, \$53.....	103	00
St. James' S. S., five cent coll. for Bp. Clarkson.....	35	00
<i>Columbus</i> —St. Paul's, addl. for So. clergy.....	13	00
<i>Kent</i> —Christ.....	4	00
<i>Liverpool</i> —Mrs. C. Warner.....	5	00
<i>Marion</i> —St. Paul's.....	7	00
<i>Ravenna</i> —Grace.....	4	00
<i>Toledo</i> —Trinity.....	65	00
<i>Warren</i> —Christ.....	14	10

Indiana.

<i>Evansville</i> —St. Paul's.....	37	50
<i>Madison</i> —Christ S. S., for St. John's Church, Olympia, W. T.....	25	00

Illinois.

<i>Carlinville</i> —St. Paul's.....	9	70
<i>Chester</i> —St. Mark's.....	5	00
<i>Chicago</i> —Immanuel Hall.....	5	00
<i>Galena</i> —Grace.....	9	30
<i>Jacksonville</i> —Trinity.....	5	00

Michigan.

<i>Adrian</i> —Christ.....	15	00
<i>Niles</i> —Trinity.....	9	00

Wisconsin.

<i>Fon du Lac</i> —St. Paul's.....	25	00
<i>Milwaukee</i> —St. Paul's, of which from S. S. \$16.....	92	29
<i>Waupaca</i> —St. Mark's.....	2	00
Danish Mission.....	3	00

Missouri.

<i>St. Louis</i> —Christ, of which from S. S. \$105 40.....	226	40
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Nevada.

<i>Carson City</i> —St. Peter's of which for So. clergy \$5.....	30	00
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Washington Territory.

<i>Fort Vancouver</i> —Easter Collection, St. Luke's.....	46	00
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Oregon.

<i>Portland</i> —Trinity, Easter.....	118	30
<i>Salem</i>	5	00

Miscellaneous.

Interest on Trust Funds.....	77	00
Total from May 10 to June 10.....	\$3,533	63,137
Amount previously acknowledged.....	\$66,671	

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

JULY, 1866.

COMMUNICATION.

CHARACTER OF THE LATE BISHOP BOONE.

BY THE REV. ROBERT NELSON, OF THE CHINA MISSION.

In making a faithful exhibition of the father of the American Episcopal Mission in China, and holding him up as an example to be followed, it would not, perhaps, be in accordance with the strict use of language to speak of him as *great*, except so far as the intense devotion of one's whole powers, with high and holy purpose, to the Saviour of the world and the lost He came to save, constitute true greatness. He was not a great scholar, nor a great theologian, nor of wonderful mental endowments—that is to say, there were no doubt many of his day more extensively learned and read than he, many who made to the world more glittering displays of intellectual gifts. He did, however, possess fine abilities, much force of thought and great power of expression, talents for acquisition far above the average, and a clear, quick and discerning mind, to make ready use of what was acquired and turn it to the best account. His scholarship was good and accurate, though not extensive, as he had enjoyed in early life the advantages of exact training and severe mental discipline (which were always apparent in the Translation Committee), though he had spent but little of his later life in scholastic studies. Of learning, properly so called, he had gathered only some of the cream, his health never admitting of long continuous application, and whatever ability he had for mental labor being necessarily given to the Chinese language and pressing missionary duties. But while there was nothing very extraordinary in his intellectual endowments, or mental store, there were elements in his Christian manhood which, in combination and effect, constituted him the man of his day for the first Episcopal head of the mission to China.

SINGLENESSE OF PURPOSE OF BISHOP BOONE.

He was a man of singleness of purpose. From the first of his engaging in this work of missions he felt it to be the cause of God, and he entered upon it with a devotion and determination which, from that hour to the end of his life, was unflinching, unfaltering, unchanging. Repeatedly, in the course of his missionary term, he was obliged to return home to get relief from the influence of the climate, and to recruit his broken health. On one of those visits some of his friends expressed their great anxiety

that he should give up the idea of returning, as his health could never be such in China as to enable him to work with efficiency; and the Episcopate of South Carolina being then vacant, many were desirous that he should remain and accept it. But nothing could induce him to abandon the field to which he had devoted his life. His characteristic reply to their offers was, that "if they could ensure him ninety-and-nine fold here, he was so certain of the hundred-fold there, he could not think of remaining." Meeting, providentially, at a hotel in Baltimore, with Dr. Marshall Hall, the English physician, so celebrated for his skill in the treatment of nervous diseases, and whom he had long desired to consult, he put himself under his care. But when the doctor, after thorough examination of his case, prescribed what he must do, and what he must not do, he replied, "But, sir, that is equivalent to saying I must not be missionary Bishop." He could not agree to follow any prescription which involved the surrender of his post of duty. And when in Paris, just before his last sad voyage to China, he was urged not to return, as his health was so utterly broken, his answer was, "Shanghai is as near heaven as Paris." He had put his hand to the plough, fully purposed never to look back. There was sickness and suffering and sorrow and death awaiting him in China. But none of these things moved him from his purpose. Like St. Paul going from Cesarea to Jerusalem, he could not be persuaded to give over his journey but was "ready to die," in the place of his proper labor, "for the name of the Lord Jesus."—*Acts* xxi. 13.

HIS EARNESTNESS.

Bishop Boone was a man of earnestness. His religion was his life. His heart and soul were in the work he undertook. The doctrine he preached to others was the truth he believed and lived by. It was no theory, nor system, nor ritualistic form, nor orthodoxy of creed. The Church, the Sacraments, the faith, he loved and appreciated, but constantly sought and found and rejoiced in Him who is above them all.

"Jesus, Saviour of my soul,
Let me to thy bosom fly,"

was the fervent aspiration of his earnest heart. And his effort was to bring the heathen to the same blessed Saviour whom he found so precious. He felt "the Word of God in his heart as a burning fire shut up in his bones," and, in preaching, would sometimes exhibit such intensity of earnestness, such "vehement desire, yea, such zeal," in behalf of those before him, as to startle his hearers, and remind one of the Apostle's saying, "Whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause." After administering the Communion to the Chinese—poor and blind and wretched as many of them were in this world—he was often deeply affected, and with strong emotion, he would speak of the blessedness of being an instrument of God in leading these poor souls to Christ, and of sharing with them the glory of heaven. His earnestness in prayer was very impressive. A lady who once heard him at family worship in her father's house wrote long after, "How I should like to hear his earnest voice in prayer again." And another lady, at whose house he was visiting, after hearing him pray that God would incline her children to go and teach the heathen apprehending that such prayers were likely to be answered, told him she did not wish him to pray that way for her children any more. In prayer he seemed to have nearness and freeness of access to the throne of grace, and there to be at home. He passed the approaches and went up into the mount and held communion with God. The same earnestness was apparent in all he did. What his hands found to do he did with his might, knowing that there was no work to be done in the grave, whither he was rapidly going, and that to work while it was day was the surety for rest when the night should come.

When he was last in the United States he passed through various parts of the country, setting the cause of his mission before the Church, and so did he impress his hearers wherever he went that his success in obtaining both laborers and money was unprecedented in the history of our missions; and one of the Bishops who heard him at that time remarked, "If they will send that man around he will get all the money they want for that mission."

HIS SPIRITUAL-MINDEDNESS.

Bishop Boone was a spiritually-minded man. He had a taste for and delight in holy things such as few Christians exhibit. Out of the abundance of his heart he spoke often, and with surpassing eloquence, of the things so freely given him of God. To sit with him at his fireside in the evening hours, when the labors of the day were over and all was quiet around, and hear him discourse of holy things, was indeed to sit in heavenly places. Wonderfully gifted in conversation, (as who that ever heard him can forget?) when he opened his mouth upon spiritual subjects utterance truly seemed to be given him, and it was a privilege to hear him. On one occasion, after an evening service in Providence, R. I., several of the brethren accompanied him to the house of a venerable clergyman there, and Dr. Boone having enchained them all with his rich discourse until two o'clock, his host astonished above measure at such a gushing stream of "thoughts that breathed and words that burned," said to him, "Well, how you do talk! and how well you talk!" Great was his enjoyment of all religious exercises: in prayer and praise, in psalms and hymns and spiritual songs he had a most elevated delight. No one could associate with him, and know anything of his inner man, without being convinced that he had a sanctified heart, a spiritual mind.

HIS FAITH.

He was a man of faith. He lived "as seeing Him who is invisible," and as if always conscious of the presence and love of God his Saviour. His daily walk and conversation seemed based upon that as its ruling principle. He used to say that from the time of his conversion the passage of Scripture that took firmest hold of his mind was, "We know that all things work together for good to them that love God." He had the enjoyment, and such it truly was to him, of an abiding sense of his acceptance with God abounding over the deep conviction he felt of his guilt as a sinner. The complication of bodily infirmities under which he labored, in the opinion of physicians; and in his own consciousness, rendered him ever liable to sudden death. Thus forewarned, he looked upon death as but the Lord's message, daily at his elbow, yet only to do his Master's bidding. He kept his lamp trimmed and his light burning, ready at any hour for the coming of his Lord. One of the many attacks which threatened him with instant death, and which proved to be partial paralysis of the heart, occurred on the night of the 5th of March, 1852, of which the following note was made at the time: "The Bishop, having been more than usually unwell for two or three days and nights, on getting into his room felt exhausted and sat down to rest. After he got into bed Mr. Keith read and prayed with him, at the end of which he immediately called us to remove the covering, saying that he was faint and felt as if he would sink away. It was evident he was extremely ill. He thought himself in danger of paralysis, from which he had suffered before, and that he might suddenly lose consciousness, and probably pass away. In the hearing of some persons present he called me and said, that if he should be taken, his account book, which he had shown me a few days before, contained a full statement of all his accounts, and would show how his affairs stood here, as he had arranged them to a dollar to the close of February. After a direction about

his will, he added, "I have nothing more to do to set my house in order as to my affairs here. As for my soul I trust entirely to Jesus Christ, who died to save me, without a flutter or a fear, but, owing to the oppression at my heart, without any joy. I am unable to realize anything of eternal joy, but I just lie like a little child in the arms of Jesus. That is all I want to say to you." All this while he was perfectly calm and self-possessed, and then directed what should be done if he should faint away. I pleased God graciously to restore him then, yet such was the unfailing strength of his lively faith in God his Saviour that the words of Burnet in regard to Leighton seem not unsuited to him, to wit, "I never saw him in any other frame than such as I would like to be in when I come to die."

HIS CATHOLICITY.

Bishop Boone was a man of large liberality to Christians of other communions than his own. During much of the time he spent in China his association was necessarily limited almost exclusively to those of non-Episcopal bodies, with some of whom he lived on terms of intimate and affectionate intercourse. Abeel, Bridgman, the younger Milne, Walter Lowrie and others, were to him brethren beloved, with whom he often took sweet counsel and walked in the house of God as friends. When asked once, by a Bishop in America, if he worked in conjunction with those outside of our communion, he replied, "With both my hands and all my heart." He loved every one who loved his Master, and could work and pray with any one who worked for Christ. And when some of the brethren separated themselves at one time from the General Missionary Concert for Prayer, in which all the Protestant missionaries were accustomed to unite, the Bishop was deeply grieved and thought it was a sad state of things when Christians could not meet and pray together. He had a truly catholic heart towards all who might be of the household of faith; and, while he sincerely loved the church of his fathers, and

"Found his highest joy,
Amidst her heavenly ways,
Her sweet communion, solemn vows,
And hymns of love and praise,"

he felt it no derogation from his claims, as a Churchman and a Bishop, to give the right hand of fellowship and a hearty God-speed to any who were seeking to lead the perishing heathen to Christ for salvation.

HIS WARMTH OF AFFECTION.

He was a man of great warmth of affection. It was manifest in his intercourse with all around him, and the more in proportion to the nearness of their relation to him. The missionary tie was a strong one to him, and particularly when it bound him in one communion and fellowship with those in the same mission. The Chinese ever found in him a sympathizing friend and tender father. But an illustration, taken from the inner circle in which his affection was exercised, will best serve to show its power. In July 1859 he embarked for China, to leave, for the last time, his native land, and in it some very near and dear to his heart. Father and mother were about to part with the children of their love, and put oceans of space and years of time—time merged into eternity—between them. The mother blessed her jewels, which, till that hour, she had worn near her heart, commended them to God, and, as she in anguish broke the ties that bound them, she shed on them the tears of her costliest love. That parting was their last; she has gone where partings are unknown, and her jewels will be brighter when she receives them again. The father, with too little time and too full a heart for many words, said to his eldest born, "My son, take care of your soul."

Then, taking most tender and affecting leave of his two younger boys, he came to the ship's side and saw them off; and, with an expression of intensest agony, as the little steamer bore his precious ones away, he stood and watched their departing, until, overcome with emotion, his head sank down, and, as the distance widened between them, still to the last that could be seen of them, there he stood, bowed down with grief, the same sad picture of anguish and distress—so deep and strong and tender was his love. And stronger yet his love for that Saviour in whose service he made this sacrifice.

A PRACTICAL MAN.

Bishop Boone was a practical man. He appreciated the importance of applying the resources of his mind and the affections of his heart, directed by the principles of the religion he professed, to the every-day business of life. For example, in the purchasing of ground, or planning of buildings, or making up of estimates, or contracting with workmen, or directing their work, or correcting their errors, or detecting their dishonesty, he was sagacious and judicious, always extorting from the Chinese the tribute, "You are a clear-seeing man." And yet so just and considerate was he in all his dealings that it may be safely affirmed no Chinaman, even, ever reflected on the fairness or propriety of his transactions. When the contractor who had built the mission houses under the Bishop's direction, and by his estimate, was afterwards called on to build for some other foreigner, he came to the Bishop and said, "I do not know what to do, but if you will make the estimates and give me the plan, I will do the work on the terms you lay down," showing his perfect confidence in the Bishop's justice and judgment. Again, in the management of finances, in the regulation of expenditures and keeping of accounts, he was exact and accurate, always having his money matters systematically arranged, so that his house could easily be set in order at any moment when it should be necessary. To "owe no man anything;" "Not to go beyond or defraud his brother in any matter," and to account "the laborer worthy of a fair hire" for his labor, were religious principles with him, and of most beneficial influence upon the shrewd and sharp-sighted Chinese. They gave him no little favor, moreover, in the eyes of men of the world from other lands, who, out of personal respect for him, often contributed substantial aid for the furtherance of his work.

Such was Bishop Boone, and such his life and character as a Christian man and missionary, and by them, "he being dead, yet speaketh." He gave himself to his Master to spend and be spent among the heathen. For twenty-eight years he labored and suffered in this service, and never drew back. He fell at his post, faithful unto death. O for men like him, to count not their own lives dear unto themselves, that they may gather some sheaves from that great harvest in which he labored! O for laborers like-minded with him, who will care for the state of those dying Gentiles, and bring them to Jesus that they may be saved!

How does the life of such man, thus freely spent for the heathen, and the loss to the missionary cause in his death, appeal to the Church at home to raise a fitting monument of his faithful labors, by enlarging her mission work in some measure proportionate to the ability God has given, and the opening God has made?

May the needed grace be given us to know our duty, and to perform it, as best may serve His glory, save the lost, and clear our souls of their blood.

EDITORIAL.

THE DEATH OF BISHOP BURGESS.

OUR readers have heard of the great loss which the Church has sustained in the death of the excellent Bishop Burgess. The last few weeks of his life were spent upon the island of Haiti, and while there he held several Ordination and Confirmation services. At Cape Haitien, on Sunday, the 11th of March, in the Wesleyan Chapel, the Bishop ordained the Rev. St. Denis Bauduy (whom he had previously confirmed), to the order of Deacon. Mr. Bauduy is a man of color, and has been for many years a laborer among the Wesleyans, by whom he was ordained in England. On Easter day (April 1st), at Port-au-Prince, the Bishop advanced Mr. Bauduy to the Priesthood, and ordained Mr. Julien Alexandre to the Diaconate. Mr. Alexandre has been a Wesleyan teacher, or catechist, among the mountain people at Cabaret-quatre, and he feels called of God to labor among that people. Six other Haitiens have applied to be received as candidates for orders.

At Port-au-Prince, on Sunday, March 25th, nine persons were confirmed by the Bishop, all but one being men, and all but one being persons of color. On Good Friday nine others were confirmed.

The climate of Haiti seemed to be propitious to the Bishop's health and voice, and he anticipated leaving there in somewhat better health than when he arrived. But the berths in the steamer in which he hoped to take passage to New York were all engaged; and the excitement and fatigue connected with getting ready to go on board a small coasting vessel, which was going to a port sixty miles distant, to meet the *Robert Murray*, for New York, caused a relapse, and he died somewhat suddenly, on the following day (April 23d), on the deck of this coasting vessel. He seemed to have no premonitions of his departure, nor did Mrs. Burgess perceive any indications that his earthly course was drawing to a close, until a short time before his ransomed spirit took its happy flight.

LETTER FROM THE HON. H. E. PECK.

The Hon. H. E. PECK, Commissioner and Consul General of the United States, in Haiti, writes as follows concerning the Bishop's visit, and the closing scenes of his life:—

"On the 18th of March Bishop Burgess arrived here. The journey had not benefited him as he had hoped that it would. Still he had not lost the expectation that the mild air of this country would benefit him, and he and his friends hopefully anticipated the result to his health of his stay here.

"The day after his arrival, the city was visited by a devastating conflagration, which destroyed a large part of the town. The agonizing scenes connected with the terrible event were not calculated to improve an invalid, and they probably had some effect upon the health of our friend. Withal, the fire deranged plans which had been previously made for his residing at a point out of town, where it was thought the air

and scenery would be useful to him. The invalid bore the excitements of the fire and the changes in the plans respecting him, with the serene composure so characteristic of him, and it was not long before he was fully domiciled in the family of Henry Conard, Esq., our consul in this city. Here every possible convenience was provided for him. His rooms were large and airy, and commanded a fine view of the harbor. Nor did the assiduous kindness of Mrs. Conard leave any of his wants neglected. Had he been among kindred he could not have been more hospitably entertained.

"At once the good man and his excellent wife entered on the work which was a part of their errand here, and I make no question that long hence the Church will derive benefit from what the two accomplished.

"Finally, the work in hand being done, and the time for oppressive weather being near, the Bishop prepared to leave for home. He expected to sail for New York on the *Crusader*, which left here a week ago to-day. But on the arrival of the steamer from Jamaica, it was found that her cabin was already full, and there was, accordingly, no alternative but for the Bishop to make the voyage in a sailing vessel. To get passage on the *Robert Murray, Jr.*, a good ship, which was to sail from Miragoâne, seventy miles west of this city, he and his lady left here on the brig *Jane*, on Sunday last.

"The fatigue and excitement of getting on board, and of starting on the long journey, were too much for the invalid. They seemed, as he expressed it, 'to break him all up.' Still he courageously rallied against the new and alarming symptoms, and during the first day took his meals as usual. The night which followed brought him but little rest, and with the early day he went upon deck, where he reclined upon a mattress, which the thoughtful captain had provided for him. His wife describes, in a letter to Mrs. Conard, the closing scene as follows:

"Between ten and eleven o'clock he raised himself to a sitting position on the foot of the mattress, and I saw that his breath was coming almost in sobs. He made some remark about our not being 'able to see much there,' which made me think that his sight was becoming dim. I was still sitting at the head of the mattress, and he asked me to come and sit close to him. I went, and took his hand in mine, and found it quite cold, and saw that the lower parts of his nails were purple. He began to talk about Haiti, and was very incoherent. As soon as he paused I called to the Captain, who did not hear me. The Bishop asked what I wanted of the Captain. I told him he was sliding off the mattress, and the Captain might help him up. He said it was not necessary, he could do it himself. He accepted help from me and raised himself further on. As I retained his arm, he gently disengaged himself, saying, 'you must not treat me too much like an invalid.' He then used the smelling-bottle, and immediately said, 'I will lie down.' These were his last words. He laid himself down, and closed his eyes as if for sleep, but in a moment they opened. I saw that the end had come, and could only pray that there might be no painful struggle. There were a few quick sobs and all was over. I could not tell him he was dying and ask for farewell words, but it was better so. He needed no preparation, and it would have disturbed him to think how he was leaving me among strangers."

"The sad event thus described occurred a few miles away from Miragoâne, and immediately after the death Capt. McClemmen, whose kindness to Bishop and Mrs. Burgess had been most tender and unremitted, took the remains in his boat, and conveyed them and Mrs. Burgess to the *Murray*.

"I cannot close without saying a word in tribute to the memory of the good man who is now no more.

"I saw him daily during his stay here, and every hour of our acquaintance revealed

to me some new virtue. Of sound understanding, comprehensive in his views, sincere, simple-hearted, as benevolent towards men as he was devout towards his Lord, he was well fitted to be an overseer in the flock of God. Nor could a better man than he for the errand which partly brought him here be found. Fully sensible of the many faults of this people, he was kindly mindful of the slavery, insurrection, civil war, and neglect from other nations, which have been the hard schools in which their qualities have been formed, and it was the zeal of a truly loving heart, rather than with the manner of a professional service, that he came to promote the saving work from which he hoped for such good results."

ACTION OF THE CHURCH AT PORT-AU-PRINCE.

WE have received the following notice of the action of the Church at Port-Au-Prince:—

"PORT-AU-PRINCE, HAITI, *April 29, 1866.*

"At a meeting of Trinity congregation, held immediately after divine service this morning, to express its condolence at the sad news of the death of the Bishop who had just finished an Episcopal visitation in Haiti, D. FRANCIS BURKE, Esq., was called to the Chair, and WILLIAM MOFFATT, Esq., was appointed Secretary.

"The Rev. J. T. HOLLY moved the adoption of the following preamble and resolutions:—

"*Whereas*, The melancholy tidings have reached us of the death of the late visiting Bishop among us, the Rt. Rev. GEORGE BURGESS, D. D., while on shipboard going to Miragoâne, to re-embark from thence to New York;

"1. Therefore be it *Resolved*, by the rector, office-bearers, and members of Trinity congregation, that we bow with submission beneath this affliction of Divine Providence, recognizing in Him the Disposer of the issues of life and death, who makes everything, whether joy or sorrow, prosperity or adversity, work together for good to those who love the Lord, to them who are the called, according to His purpose.—(*Rom. viii., 28.*)

"2. *Resolved*, That we shall ever cherish a grateful remembrance of the recent visit of the deceased Bishop among us, who, by his gentle and engaging demeanor, won the warm admiration of all hearts among whom he moved.

"3. *Resolved*, That we mingle our sincere condolence with the deep grief of the bereaved widow, whose amiable presence among us, with her husband, the late Bishop, also challenged our respect and esteem, and we heartily commend her and her fatherless daughter, in their loneliness, to the care and protection of Him who declared himself to be the Father of the fatherless and the widow's God.—(*Ps. lxxviii., 5.*)

"4. *Resolved*, That we also sympathise with the Protestant Episcopal Church in the United States of America, in thus losing, by the death of Bishop Burgess, one of the ablest counselors in its National Synod; and we deplore, with that Church in the diocese of Maine, the loss of its chief pastor on earth, and its first episcopal head.

"5. *Resolved*, That as a testimony of our grief at our great affliction, the rector and office-bearers of this congregation will wear crape on the left arm for thirty days.

"6. *Resolved*, That a copy of these resolutions and the preceding minute, signed by the Chairman and Secretary of this meeting, be sent to the bereaved widow of the late Bishop, to the Standing Committee of the diocese of Maine, to the Foreign Committee of the Board of Missions, and to the Bishop appointed under the canons of the General Convention to have the episcopal oversight of the Church-work in Haiti.

"The above preamble and resolutions being seconded by H. E. PECK, Esq., they were put to vote and unanimously adopted by the meeting.

"Signed,

D. FRANCIS BURKE, *Chairman.*

"WM. MOFFATT, *Secretary.*"

ACTION OF THE FOREIGN COMMITTEE.

The following is an extract from the minutes of the meeting of the Foreign Committee, held May 28, 1866:—

“WHEREAS, by the decease of the Right Rev. GEORGE BURGESS, D.D., Bishop of the diocese of Maine, the Church is called, in the providence of God, to mourn the loss of one of her best bishops; and whereas the last labors of his life were bestowed in behalf of the Foreign Committee of the Board of Missions, in furthering the important mission at Haiti, the Foreign Committee, not only sharing the common grief of the Church, but mourning their particular loss, desire to record their estimate of the high worth of the character and life of Bishop BURGESS, and do therefore resolve:

“1st. That in our remembrance of Bishop Burgess, we recall a character of singular exaltation and beauty.

“With a mind clear, fertile, and richly furnished with the fruits of thought, by which he took easy rank among the best scholars and writers of the times, he consecrated his trained powers wholly to the work and ministry of the Lord.

“His moral sense was so true that his judgment had the force of intuition, and it begat a life so pure as never to have been blamed.

“Springing out of his conscience was his eminent courage, which, while unaggressive, was yet unflinching in maintaining the right that he so clearly perceived, and bearing always thus a moral dignity, his championship always honored his cause.

“With these bolder traits, the genial and the gentle were so intimately mixed as made him prompt and winning to every form and intercourse of kindness.

“His devoutness was so constant that we can hardly think of him as having devotional periods, his zeal so steady as not to be quickened by impulses, his benevolence so fervid that it could burn no brighter with occasion.

“In the character thus rounded and balanced there was a native nobility of manhood, with the imparted power of grace and self-consecration to God, and acting itself out in unwearying labors, it gave us the saintly life of Bishop Burgess as of a man who literally walked with his God.

“*Resolved*, Therefore, (secondly,) that while we in common with his friends, his parish, his diocese, and the Church at large, mourn for the loss of the wisdom, the purity, the sweetness of piety, which fix his place high up among revered and saintly men, we would at the same time express our gratitude for the self-sacrificing temper which constrained him to consecrate his latest labors to the enlightening of the dark places of the earth with the light of the Gospel which he loved.

“*Resolved*, (thirdly,) That the Foreign Committee tender to the family of the late Bishop Burgess the assurance of their profound and affectionate sympathy.”

THE RE-ACTIVE INFLUENCE OF FOREIGN MISSIONS.

An objection sometimes urged against the Foreign Missionary enterprise is, that by engaging in such work abroad, we injure the cause of religion at home, by exhausting the funds needed for an efficient prosecution of Christian enterprises in the great West, and in our great cities. The testimony, however, of those who have fully examined this subject is all the other way, and proves that the Agencies for home evangelization have been called forth and best sustained by those who have most zealously labored for foreign missions. The re-active influence of the work abroad has been felt by these men, and has incited them to a vigorous prosecution of home enterprises of benevolence. The Rev. Dr. Archibald Alexander at the close of a long life, the greater part of which was devoted to the education of young men for the ministry, wrote as follows:—

“I appeal to facts, and on these we are willing to rest our cause. We say, then, that if the prosecution of foreign missions has actually lessened the resources, or diminished the zeal and vigor of our churches at home, we will cease to urge the subject any longer on your attention. But how stands the fact? I appeal, now, especially to those who, like myself, are advanced in years. My brethren, has anything occurred within your remembrance which has given so great a spring to vital piety in the churches, as the enterprise of sending missionaries to the heathen? Has it not been the means of enlarging the views, and elevating the aims of Christians, in regard to the duty of promoting pious and benevolent objects of every kind? When, before, has so much been done to diffuse religious knowledge, and to extend the means of instruction to the poor and destitute? And who are they who most abound in acts of beneficence towards these objects? Are they not those very persons who are most zealous and liberal in the support of foreign missions? The fact is, that a new and holy impulse has been given to the Christian Church, in consequence of this enterprise; and already the churches have been more than re-paid for all their sacrifices and contributions for this cause. The waves which have by this means been put in motion, still go forward, with increasing swell, and we cannot anticipate what will be the full effect.

“And as to the loss of men, I say, they are not lost—not lost to the American churches. The disinterested and noble act of forsaking their native land, and all their affectionate friends, forever, does more good to the Church than a life-time of common labor. It teaches the whole religious community, that Christianity has not lost its original power by the lapse of ages. It casts a dark shade upon the groveling pursuits of this world, and has a mighty tendency to lift the soul up to God. The departure of a few devoted missionaries does not diminish the number of faithful pastors, or laborers in the home missions;—it increases them many fold. Many a pious youth is led to devote himself to the service of the Lord, in the gospel of His Son, in imitation of the foreign missionaries; and many a youthful heart has received its first permanent religious impressions from perusing the accounts of the labors of these faithful men. And for myself I cannot doubt that the published journals of the missionaries have done us more good than the labors of their lives would have done, had they continued at home. I hope none will think I disparage the labors of pastors and home missionaries; this is far from my purpose. They, too, are engaged in a good work—in the same work; but their labors are rendered more useful by the existence of foreign missions. The standard of their motives, in entering on and prosecuting their work,

has been elevated by the self-denial of the foreign missionary ; so that they all begin to feel, more and more, that they are called to forsake all for Christ—to consecrate every faculty to Christ, and to determine to know nothing but Christ and Him crucified, and to glory in nothing but the cross of Christ."

An English church missionary in India, writing upon this subject says:—"Even if we do allow that our home-heathen, who swarm in the courts and alleys of our crowded cities, have the first claim upon us, is it not a fact that all the agencies—of which, happily, there are now so many—for home evangelistic work, have grown out of and been called forth by those agencies which seek the evangelization of the heathen abroad.

"It is well known that the Church Pastoral Aid Society owes its origin to a conversation between two members of the Committee of the Church Missionary Society ; and similarly, in other cases, the reflex influence of a real missionary spirit has always tended to infuse fresh life and vigor into the Church at home. We are, therefore led to this conclusion, that the best, if not the only way to combat successfully the monster evils of sin and infidelity at home, is to wage an aggressive as well as a defensive war with our great adversary, Satan, and to carry the war into the very heart of his own more peculiar territory, such as heathen India, and China, and Africa may truly be said to be."

At the anniversaries in Dublin in April last of the Irish branches of the Society for the Propagation of the Gospel and the Church Missionary Society, the chair was occupied by Archbishop Trench, who made earnest and excellent addresses in behalf of foreign missions. At the meeting of the Propagation Society, he said:—"I desire the prosperity of the Society also for our own sake, for the reactive influences, the zeal in missionary work it will sure to exert on ourselves. I cannot believe that we can have earnest piety amongst ourselves unless we feel that these blessings which we ourselves possess, we must impart to others ; and unless they are like fire in our bones that can set others alight with the same blessed fire—that fire which Christ came to kindle upon earth. I believe that when a Church renounces missionary work, or when a Church is not expanding in the missionary work, there is something fatally wrong in the heart. I am sure that when ancient imperial Rome began to contract its dominions, and to recall its legions and armies from one and another distant land, and when for instance, she left the Dacian provinces, and when, again, she left England, and could no longer possess it as she had done for centuries, these were signs that she herself was stricken with death at the heart—that the augury was true concerning her."

MAXIM OF HOWARD.—Our pleasures should be sacrificed to the convenience of others ; our conveniences to their necessities ; and our necessities to their extremities.

MISSIONARY CORRESPONDENCE.

AFRICA.

LETTER FROM BISHOP PAYNE.

Writing from Cape Palmas, on the 26th of March, Bishop Payne says:—

"Yesterday, as we came from church, we saw a beautiful little steamer approaching the Cape. It proved to be *"The Pioneer,"* belonging to the "West African Trading Company," of London. Her commander, Melbourne, a godly man, is an old friend of Mrs. Hoffman, and of her late husband. Having business at Sinoe, at Capt. Alexander's request, he kindly came down here to take us to Bassa, where day for that place, and will probably leave Capt. Alexander awaits us. We sail to-Monrovia for New York, about the middle of April, so (D. V.) arriving in New York from the 20th to the 30th of May. We left Cavalla ten days since, expecting to have left here on the 19th. But the sailing vessel, in which we expected to have sailed to Bassa, did not arrive. Mrs. Hartley has lately had an attack of fever, but we are glad to learn that she is convalescent.

"Mrs. Hoffman has also had a most severe attack of a similar kind to that which took her last to England. To obtain relief it was necessary that she should be salivated. She is now slowly recovering, but I think she must return to the United States ere long. We do not think she can enjoy tolerable health in this country. This is sad, but our never-failing Head will always raise up necessary laborers for His own harvest."

LETTER FROM REV. BENJAMIN HARTLEY.

CAVALLA, April 13, 1866.

REV. AND DEAR BROTHER:—I must try to keep up the monthly record from this station. On the 15th of March, Bishop and Mrs. Payne left Cavalla for America. He had to remain at Cape Palmas until

the 27th, when a little steamer arrived and took them on board, and they soon met the vessel at Bassa, and started for America. May their voyage be a prosperous one.

Mrs. Hartley was, and continued very unwell for some time after the Bishop left, and is still very weak. The doctor, as usual, could not be had; in fact he has been at Cavalla but once since my arrival. I trust that the Committee will press the matter of some knowledge of medicine on all who are preparing for missionary work—not however the science of the last century, but the more sensible and humane knowledge of the present.

On Thursday, the 22d, I married in the Church of the Epiphany, at Cavalla, J. W. Hutchins, one of our catechists, to the widow of the late Mr. Spear, thereby losing one more from our Christian village.

Rev. C. F. Jones continues his visits to the accessible towns on the Cavalla river, reaching them through the bush, as it is still dangerous to appear on the river. I accompany him to Dūmalu, and preach, but cannot go with him any further at present. He assists me in the regular Sunday services, and preaches every Wednesday evening, as usual.

The children, in school and village, who have been suffering lately from some eye disease, are fast recovering.

Rev. J. W. C. Duerr, who has been unable to do much for the last three months, made us a visit last week, and in company we went to the mouth of the Cavalla river, some five miles distant. The following day we started for the Cape, on our way to Convocation, which was held at Rocktown. We found both Mrs. Hoffman and Miss Davis sick. Returning on the following Monday, I found much excitement in town—rather in all the towns—about us, on account of a boy having been discovered buried in the sand, with his head downwards. He had been buried alive.

Eleven people took sassa-wood, of which three have died.

At the Mission-house all things move on in peace. Miss Scott is still well, and the schools are going on as usual.

I have just heard from Dr. Fletcher that Rev. Mr. Duerr will leave in the steamer on Monday, the 16th.

LETTER FROM THE REV. J. K. WILCOX.

THE Rev. J. K. Wilcox, writing from Sinoe under date of April 10th, says: "We had a very refreshing time at Easter. We had service every Wednesday and Friday during Lent, and every day during Passion week. On Easter morning we had service at 4 o'clock, when the Holy Communion was administered. I cannot describe to you the peculiar sweetness of this early service.

"Mr. Neyle, the catechist at Payne Station, seventy-five miles up the Sinoe river, is getting on finely with the recaptured Africans. There are three or four candidates awaiting baptism, which I hope to administer in a few weeks.

"My dear wife has been very unwell, but she is now convalescent, and able to go about a little.

"I hope the committee have not given up the idea of opening a station at Nanna Kroo. Bishop Payne, I hope, will be able to arouse the slumbering energies of the Church, and be enabled, on his return, to maintain our usual aggressive warfare against Satan's kingdom in this land.

"The loss of our beloved brother Hoffman is still deeply felt by us. *Who will fill his place?*"

LETTER FROM THE REV. S. D. FERGUSON.

MT. VAUGHAN, CAPE PALMAS,

April 16, 1866.

Our dear Bishop left us on the 27th ult., for your country. May the Lord preserve him while away, and return him to us gain in health and strength. He has

labored long and hard in Africa. May he live to see much fruit.

Since my ordination, in December, I have had much work to do. Besides teaching the school, and conducting the religious services at the station, I go to St. Mark's Church, a distance of nearly three miles, and preach every other Sunday—and now that Rev. Mr. Duerr leaves, will have to do so oftener. I made a missionary tour into the interior last month, and purpose doing so quarterly, if my duties at the station will allow. The seed which dear Brother Hoffman has sown must be watered. By God's help I hope to do what I can towards it. I wish I could have an assistant in the school, so that I might devote more of my time to the good work of preaching the gospel. The harvest is indeed great, and the laborers are few. May the good Lord, whose work it is, give to us a double portion of grace and strength, that the work may still go on in this land of heathen darkness, notwithstanding there are so few of us to labor. I cannot write much now, for the mail will soon be closed.

CHINA.

LETTER FROM REV. WONG KONG CHAI.

My letter is on visiting the interior from Shanghai, for the purpose of distributing the Bible to the Chinese, to whom I am called to make known the gospel. May God the Saviour be God in China, and not idols.

Myself and one of my fellow Christians, Sung Ma-che by name, started for a city called Zang-Zok, where Messrs. Liggins and Williams labored in times past. This place is eighty miles from Shanghai. We took a boat, and put on fifteen hundred religious works. We got to Loo-tien Chapel at mid-night. The next day I opened the chapel, and preached there, with full confidence, and then departed for Zang-Zok. We went through Ka-ding city, gave away some books, and preached.

The people listened with respect, but the children made a good deal of noise for the books. We passed through two villages. We then stopped for the night at a place that had been destroyed by the rebels. But they are building up again many of the shops there.

We reached Tai-tsong next day, but did not go into the city, it being Saturday, and we were anxious to reach Zang-Zok before nightfall. We passed several large villages, at which we gave out books and spoke to the people, with much pleasure. We reached Zang-Zok that night. We went inside the city walls, for there were but few houses outside, and no other boats there. At the south gate there is some boat-building going on; they are for the rice trade, for which Zang-Zok is famous.

On Sunday Ma-che and myself distributed seven hundred works here, and preached to the people at Sung-Hong-Miaou, about an hour. I rejoiced at their good conduct. In all the cities, towns, and villages, where we went, we found them much better acquainted with the religious works than they used to be. But we need some native agents to place at all these towns for the inquirers, because the Ro-

manists have chapels at every place where we were; and if we don't have some place to which inquirers can come, perhaps we are doing the Romanists service instead of our own Church, *i. e.* where we distribute books, &c.

At twelve o'clock at night the wind was fair, so we started for home. We stopped at a place called Tsih-Tong, about twenty-four miles from Zang-Zok, and the next day we reached Tai-tsong city. I went through the city, and gave many books, and preached. They all seemed 'desirous for the books. We also stopped at Loo-tien Chapel on our way home. We reached home at seven o'clock on Wednesday, just at prayer-meeting time.

The interior work requires to be done, and it is to circulate the gospel printed in good Chinese style, and to have stations with native agents, and have them visited often. The people then become familiar. But we want means to go on. Some may think the north is better than the south—the east better than the west. But from north and south, east and west, all need to be brought to the kingdom of Christ, and to be made children of faithful Abraham.

MISCELLANEOUS.

CHURCH BUILDINGS IN AFRICA.

We give, on the opposite page, a representation of St. Mark's Church (a stone building), Cape Palmas, as it appears since the recent alterations in it, and also Grace Church (a brick building), Clay-Ashland. The Rev. S. D. Ferguson is at present officiating in the former church, and the Rev. A. F. Russell in the latter.

A TRAINING HOME FOR FEMALE MISSIONARIES.

For many years I have been engaged in foreign mission work, going on alone, and gathering around me a large female school, conscious that its existence depended upon my unremitting exertions,

and unable to obtain help from any source though I made many applications in different quarters. At length the long dreaded contingency arrived. I was laid low, and, as the only human chance for life, was compelled to return to my native land.

I propose shortly, as my health is somewhat re-established, to go again to the scene of my labor, endeared as it is by success and suffering, and have been seeking a trained Christian woman, of an earnest missionary spirit, who would unite with me in carrying on a work which I believe to be very important. I have been directed to an institution, of the very existence of which I was ignorant, and my need has there been responded to with such warm and ready sympathy, that I cannot forbear endeavoring, ere I again



ST. MARKS' CHURCH, CAPE PALMAS, W. A.



GRACE CHURCH, CLAY-ASHLAND, LIBERIA.

go forth, to let others know where helpers may be found, and to urge those who may be able to uphold it, having learned by dearly-purchased experience the necessity for such a provision for the present wants of female missionary work. The institution to which I refer is "The Training Home for Female Missionaries," established by the Rev. William and Mrs. Pennefather, and superintended by the Rev. R. and Mrs. Hunt, the latter having themselves labored long and successfully as missionaries in Northwest America. Here candidates for foreign and home missionary work are received for six or twelve months' or even two years' training, according as their characters may be formed or require further development.

While daily Bible-classes render them thoroughly furnished and instructed by the word of God, district visitation, teaching in Sunday and day-schools, visiting in refuges, assisting at mothers' meetings and Dorcas societies, prepare them for all those works most calculated to promote the temporal and eternal benefit of such as may hereafter be committed to their charge; arrangements are also made, should the need arise, for their temporary training at the home and colonial schools, and for sick nursing at a good metropolitan hospital. Ladies with small incomes, who wish to be prepared and directed into work for Christ, are received, and agents selected for mission work can be trained at a small expense.—*Cor. of the Christian Work.*

BEAUTIFUL RELIGION.

Beautiful religion! which, kneeling before the cross and the altar, feels the outgushing inspiration of love for the souls of distant and unknown men, and clasps in the faith of brotherhood those upon whose faces we have never looked; which converts the price of selfish and useless luxuries into riches of wisdom for the poor in knowledge; which goes forth with a martyr's heroism, to win victories of mercy over ransomed minds; which pursues its triumphal way to the heavenly gate, surrounded and followed, not by bloody trophies and chained captives, but by thankful penitents; widows smiling in their sackcloth; orphans rosy with joy, and heathen blessing the name of Jesus!

What have arms, arts, letters, philosophy like this?

WILL ROME RELENT?

Is there any symptom of relenting the part of Rome? No. On the contrary, if we look back to the last twelve years, we see a deliberate determination on her part to intensify her claims to universal domination. On the 8th December, 1854, she claimed the right to enforce a new dogma on the conscience of Christendom. At Whitsuntide, 1862, she almost elevated her own temporal supremacy in an Article of the Christian Faith. In 1865, she put forth a syllabus of propositions, reviving the pretensions of Hildebrand. And now we are led to believe that the personal infallibility of the Roman Pontiff is ere long to take its place among the dogmas of the Roman creed. Let all pray for the union of Christendom, but let it be for union in the truth. Union without error is conspiracy against the truth. *Canon Wordsworth.*

SACRIFICING AN ALBINO GIRL.

THE Rev. Horace Bushnell, of the Good Hope Mission, W. A., in a letter to the Secretary of the American Oriental Society, says:

"A Scotch missionary, from Old Calabar, is now making us a visit; from him I have gained some interesting facts respecting the progress of Christian civilization among the tribes in that region. The missionaries have explored both the Old Calabar and its northern branch, the Cross River, something more than a hundred miles from the sea, and have gained considerable influence over the inhabitants who people their banks and the adjoining country. Formerly, human sacrifices prevailed to a fearful extent in all that region; but now, in the vicinity of the mission, they have all been abolished excepting one—the sacrificing of an Albino girl, once in a king's reign, to the God of commerce. She is selected and trained for the cruel purpose, and, at the time appointed, arrayed in silks, and decked with flowers, feathers, and jewels, she is taken down the river in a canoe, followed by a great multitude, with music of drums and other instruments, the firing of guns, etc. At a certain place she is thrown in the river, and, being loaded with hea-

lights, sinks to the bottom. In this sacrifice the victim is a voluntary one, as she has been taught to believe that at the bottom of the river she will be met in a ve by a messenger, who will conduct her to the white man's country, whence another will bring her to the white man's haven and introduce her to the white man's God; and to him she will be permitted to make her plea, beseeching him to send many ships with great riches to her country. Afterwards, she will enjoy perpetual happiness in the land of the blessed."

RESPONSIBILITY OF PASTORS.

The zeal and efficiency of a church in Foreign Missions may be almost always measured by the place which the subject holds in the mind and heart of the pastor. The widest differences in congregations that are alike in their general circumstances, are witnessed, the cause of which can be ascribed only to unlikeness in pastoral administration and influence. Instances have often occurred of the greatest change for the better, or for the worse, in this regard in the same church, under a change of pastors.

SUMMARY OF NEWS.

ENGLAND.

We are glad to learn that the Society for the Propagation of the Gospel have terminated their engagement with the Rev. A. J. Annesen, the only clergyman in the diocese of Natal who has upheld Dr. Colenso. They grant him, however, his stipend to the end of this year.

The income of the Church Missionary Society for the year ending March 31st, 1866, was about the same as that of the year immediately preceding, notwithstanding the large legacy which fell to the account of the latter year. The Society for the Propagation of the Gospel received forty-three thousand dollars less than in the previous year.

The Committee of the Church Missionary Society, in reply to an inquiry on the subject from the Earl of Shaftesbury, have urged his lordship to use his influence for obtaining an edict of toleration for Christianity in Japan.

FRANCE.

It seems that the new translation of the Bible in French, which has been undertaken by some of the savants of Paris, is to be prosecuted on the neutral ground of literature and philology, and that doctrine is to be avoided. This accounts for the cordial cooperation of so many discordant religiousists. M. Guizot and the Comte de Montebert have declined to join the Society.

RUSSIA.

The Protestants in Russian Armenia continue to be greatly persecuted by the eccle-

siastics, and also by the government officials, without, however, the concurrence, it is believed, of the central government, at St. Petersburg.

ITALY.

The Russian ambassador at the Court of Victor Emanuel has given six thousand dollars to a Waldensian educational institution in Turin, as a thank-offering for the spiritual benefit he received while attending the Waldensian Church in that city.

ASIA MINOR.

The Rev. J. T. Wolters, of the English Church Missionary Society, writes:—The Scriptures here at Smyrna are sought and bought more frequently, and we have remitted not inconsiderable sums to the Agent of the British and Foreign Bible Society at Constantinople. The total number of books and tracts sold during the year 1865 is nine hundred and eighty-four copies, in the following languages:—Turkish, Greco-Turkish, *i. e.*, Turkish in Greek characters, Greek, Armenian and Armeno-Turkish, *i. e.*, Turkish in Armenian characters, Greek, Bulgarian, English, French, Italian, and German. This is important, as a counteracting leaven to the progress of infidelity, very many of the educated among the Eastern churches, while they outwardly conform to the rites and ceremonies of their church, being infidels at heart.

EQUATORIAL AFRICA.

THE Rev. Horace Bushnell says: "Here, on the Gaboon, French power is increasing, and French influence extending; and the

Spanish authority is becoming firmly established on the island of Fernando Po, and spreading to some other points on the coast. The Papal power, now waning in Europe, seems, through the instrumentality of the Jesuits, to be renewing its efforts at conquest in Western Africa, where, at an early day, it held even whole tribes south of the Equator under its dominion.

SOUTH AFRICA.

The Moravian Brethren at Baziya have encountered a terrific whirlwind, which in a moment levelled church, dwelling-house, and out-buildings with the ground. Happily no life was lost, though the missionary, with his wife and daughter, were thrown down beneath the ruins.

MADAGASCAR.

The Propagation Society's mission, on the coast, appears to be prospering. The numbers attending the services have steadily, and largely, increased. The Rev. Mr. Hey, who thus writes, had baptized ten persons on the previous Sunday. But still he is anxious to leave this promising field of usefulness for the capital, and remarks that "it is seriously compromising our position, our remaining confined to the coast."

The Church Missionary Committee have had this subject, of the occupation of the capital, under discussion recently. The present locality of their mission, on the northeast of the island, is deemed, from the thinness of the population, too contracted a field of labor. But they state that having had "the advantages of full information from the Rev. W. Ellis, lately returned from Madagascar, they determined upon seeking a new locality on the southeast coast of Madagascar. Seeing no sufficient reason for departing from the understanding explained at the Conference, February 1863, held at the rooms of the Society for the Propagation of the Gospel, that the capital of Madagascar should be left in the hands of the London Missionary Society, while the Church Missionary Society should make the coast the basis of their missions; and fearing also that, in the present political state of the island,

the presence in the capital of the missionaries of another society might create obstacles to the progress of the missions general.

INDIA.

A more free social intercourse between Hindu and Christian ladies has been begun in Calcutta. The "*Indian Mirror*," a native paper, describes a meeting of native ladies held at the house of Dr. Robson, of the Free Church Mission, the first of its kind in the country. It says, "there were seventeen ladies present, of whom the majority were Brahmicas. They enjoyed a most unreserved and hearty interchange of thoughts and feelings with their European sisters, and parted from them with the greatest reluctance."

CHINA.

Mr. William Gamble, Superintendent of the American Missionary printing press Shanghai, in a letter written January 2 1866, thus alludes to Wong Fong Dziao, the cutter of the small pica fount of Chinese type:—"There was something very wonderful about this man. He made his appearance here at the very time he was needed for this work. All said they never saw such fine work as he could do; he certainly did not have his superior as a workman in China. He with difficulty, on account of his health, was able to finish the cutting of the fount. Sunday, two weeks ago, he professed his faith as a Christian. Last Sunday morning, at 2 o'clock, his spirit left his wasted form, to enter, as trust, into its reward on High. I think God prepared him for it—both for his work and his reward—and having done so, he took him away.

AUSTRALIA.

The Bishop of Adelaide has received the thanks of the Moravian Mission Board, Herrnhuth, Saxony, for assistance given by him to the Moravian Missionaries detained to the aborigines in the interior; and he has complied with the request to transmit all correspondence from that Board to its missionaries.

SECRETARY AND GENERAL AGENT.—The Rev. Henry H. Morrell, Rector of St. Timothy's Church, Massillon, Ohio, has been elected to the office of Secretary and General Agent of the Foreign Committee. He purposes to enter upon his duties in the course of the present month, and, so soon as proper arrangements can be made, will devote himself to an active agency in the churches with a view to obtaining *men and means* for the work of Foreign Missions.

The call from all parts of the field in this department was never more urgent than now, and it is earnestly to be hoped that such success will attend the labors of the Secretary as shall place the Committee in a position greatly to enlarge their work.

ARRIVAL OF BISHOP PAYNE.—The Right Rev. Bishop Payne and Mrs. Payne arrived in New York on the 8th of June, after a passage of forty-one days from Monrovia.

REV. MR. ALEXANDRE.—The Rev. Mr. Julien Alexandre has been appointed by the Foreign Committee as a missionary to labor in the mountain region of Léogane, Haiti.

MRS. HOFFMAN AND MISS DAVIS.—Writing under date of April 12th, Mrs. Hoffman says:—"I have been quite ill, but thanks to our gracious Heavenly Father, I am again permitted partially to resume my duties. Miss Davis has had her first attack of fever; it was not very severe, and she is now able to leave her room, though still weak."

THE REV. C. M. WILLIAMS.—The Rev. Mr. Williams has left Japan, and was at Shanghai on March 24th, waiting to take passage in the first vessel for the United States. Considerations of health have induced him to make this visit. He has not yet decided whether to accept the Bishopric or not.

THE REV. J. W. C. DUERR.—The Rev. Mr. Duerr and family left Cape Palmas on the 16th of April, for Germany. His own failing health and the extreme illness of Mrs. Duerr, induced this step.

THE CARRIER-DOVE.—We beg leave to call attention to this monthly missionary paper for the young, published by the Foreign Committee.

It contains much missionary intelligence, is beautifully illustrated by engravings, and its articles are carefully written and selected.

In order to give variety to the paper, and also because in some Sunday-schools it is the only one taken, one of the three engravings in each number, and one third of the reading matter, will be upon topics which are not strictly missionary.

The Committee desire its more extended circulation, not for any direct pecuniary profit—for this the paper does not afford—but for the influence it is calculated to exert in interesting the young to devote their hearts to Christ, and to labor and to pray, and to give for the extension of His kingdom. Specimen copies will be sent wherever desired.

TERMS.

Eight copies to one address, \$1.00 per annum.

Copies addressed singly, 25 "

Address orders to REV. S. D. DENISON, 19 Bible House, New York.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 10 to June 10, 1866:—

New Hampshire.			
<i>Manchester</i> —Grace.....	\$5 00		
<i>Portsmouth</i> —St. John's, a member, \$54-25; Ladies' Missionary Society, \$40.....	94 25	99 25	
Massachusetts.			
<i>Boston</i> —Messiah.....	3 00		
<i>Cambridge</i> —Christ, for ed. of H. C. Merriam, Africa.....	10 00		
Mr. Thomas G. Fessenden.....	15 00		
<i>Charlestown</i> —St. John's.....	25 00		
<i>Dorchester</i> —St. Mary's, \$132 64; for China, \$50.....	182 64		
<i>Lowell</i> —St. Anne's, Ladies of, and Mrs. S. Wyman, of Baltimore, for ed. of Harry C. Merriam, Africa.....	25 00		
<i>North Adams</i> —St. John's.....	8 00	368 64	
Rhode Island.			
<i>Providence</i> —St. Andrew's.....	45 00		
St. John's Philanthropic Society, for Africa.....	302 00		
<i>Westerly</i> —Christ, for Africa.....	128 71	475 71	
Connecticut.			
<i>Ansonia</i> —Mrs. W. B. Glover.....	10 00		
<i>Brookfield</i> —St. Paul's.....	14 00		
<i>Greenwich</i> —Christ, Miss J. E. Hoyt's Class.....	1 00		
<i>Hartford</i> —Christ, \$59 85; for Africa, \$10.....	69 85		
<i>Redding Ridge</i> —Christ, five cent coll... 3 50	3 50		
<i>Saybrook</i> —Grace.....	10 00		
<i>Westport</i> —Christ.....	10 00	118 35	
New York.			
<i>Albany</i> —St. Peter's.....	69 00		
<i>Astoria</i> —St. George's.....	20 00		
<i>Brooklyn</i> —St. Peter's, \$192; five cent coll., \$165, for support of Rev. B. Hartley, Africa.....	357 00		
<i>Hobart</i> —St. Peter's.....	5 00		
<i>Hyde Park</i> —St. James'.....	10 00		
<i>Kingston</i> —St. John's.....	20 00		
<i>Manhasset</i> —Christ.....	32 00		
<i>New York</i> —Mediator S. S. Easter off'g for Orphan Asylum, Africa.....	147 38		
St. Matthias.....	5 00		
Trinity.....	31 27		
Trinity Chapel.....	385 89		
Through Miss E. Turner, for Catechist at Grahway, Africa.....	23 00		
Mrs. S. J. Waring, for <i>Cuwalla Messenger</i>	1 00		
M.....	20 00		
<i>Oyster Bay</i> —Christ.....	4 30		
<i>Peekskill</i> —St. Peter's, five cent coll.....	7 90		
<i>Ravenswood</i> —St. Thomas', five cent coll.....	10 00		
<i>Walton</i> —Christ S. S.....	5 10	1153 84	
Western New York.			
<i>Buffalo</i> —St. Luke's.....	2 00		
<i>Oxford</i> —Misses Van Wagenen, for support of W. H. De Lancey, Africa,.....	20 00	22 00	
New Jersey.			
<i>Bergen Point</i> —Trinity.....	55 00		
<i>Bridgeton</i> —St. Andrew's, for Africa.....	48 00		
<i>Mountclair</i> —St. Luke's.....	6 52		
<i>Mount Holly</i> —St. Andrew's Female Missionary Society.....	5 00		
<i>South Amboy</i> —Christ, addl.....	10 00	125 02	
Pennsylvania.			
<i>Allentown</i> —Grace.....	5 00		
<i>Bethlehem</i> —Nativity.....	13 00		
<i>Bustleton</i> —St. Luke's.....		4 00	
<i>Chesnut Hill</i> —St. Paul.....		132 54	
<i>Great Valley</i> —St. Peter's.....		27 37	
<i>Lancaster</i> —St. James', \$50; for China \$50.....		100 00	
<i>Lebanon</i> —Hope Church.....		1 00	
St. Luke's.....		2 50	
<i>Lewistown</i> —St. Mark's, five cent coll.....		5 25	
<i>New London & Roads</i> —St. John's.....		1 72	
<i>Philadelphia</i> —Advent five cent coll. for Africa.....		34 50	
Emmanuel S. S., for Africa.....		75 00	
Epiphany, for Bp. Payne, Africa, \$500; for Orphan Asylum, Cape Palmas, \$500.....		625 00	
Incarnation.....		26 10	
St. Luke's S. S., for China, \$25; colored do. for Africa, \$20.....		45 00	
<i>Radnor</i> —St. David's.....		8 06	
<i>Rozborough</i> —St. Alban's.....		10 00	1116 00
Delaware.			
<i>Wilmington</i> —St. Andrews' S. S., for Orphan Asylum, Cape Palmas, Africa.....			75 00
Maryland.			
<i>Baltimore</i> —Grace.....		400 00	
St. Peter's S. S., for Africa and China.....		200 00	
<i>Harford Co</i> —St. Mary's.....		30 00	
<i>Mount Savage</i> —St. George's.....		7 00	637 00
Kentucky.			
<i>Louisville</i> —St. Paul's.....			246 25
Ohio.			
<i>Ashtabula</i> —St. Peter's, for Africa.....		33 00	
<i>Cuyahoga Falls</i> —St. John's.....		14 84	
<i>Kent</i> —Christ.....		4 16	
<i>Liverpool</i> —Mr. C. Warner.....		5 00	
<i>Portsmouth</i> —All Saints, five cent coll.....		40 00	
<i>Sandusky</i> —Grace, five cent coll. by members of the bible class.....		24 80	
<i>Toledo</i> —Trinity.....		23 00	
<i>Zanesville</i> —St. James', five cent coll.....		13 00	157 80
Indiana.			
<i>Evansville</i> ...St. Paul's, Bp. Talbot's class.....		1 25	
<i>Madison</i> —Christ S. S.....		11 00	12 25
Illinois.			
<i>Chicago</i> —Immanuel Hall.....			10 00
Michigan.			
<i>Adrian</i> —Christ.....		13 00	
<i>Niles</i> —Trinity.....		9 00	22 00
Wisconsin.			
<i>Green Bay</i> —Christ.....		17 11	
<i>Oshkosh</i> —Trinity.....		20 00	37 11
Minnesota.			
<i>Minneapolis</i> —Gethsemane.....		15 00	
<i>Stillwater</i> —Ascension, for Africa.....		5 00	20 00
Missouri.			
<i>Kirkwood</i> —Grace, five cent coll.....			17 00
Miscellaneous.			
Atlantic Insurance Co., scrip.....		34 00	
Interest.....		32 50	
H. S. B., for St. Mark's Hospital, Africa,.....		2 00	68 50
Amount previously acknowledged,			\$4,784 76
			55,157 38
			\$59,939 14

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1866.

JULY, 1866.

QUARTERLY REPORT OF THE EXECUTIVE COMMITTEE

OF THE PROTESTANT EPISCOPAL FREEDMAN'S COMMISSION,

May 24, 1866.

THE EXECUTIVE COMMITTEE, during the past quarter, have been engaged in steadily prosecuting the work entrusted to them, in the line and upon the principles indicated in their previous report, and, as they are happy to say, with encouraging results.

Their relations with the bishops and clergy of the Southern dioceses continue to be entirely amicable, and, for the most part, satisfactory. In several cases these relations are of the most pleasant and gratifying description—the bishops and clergy giving us not only their formal consent to and approbation of our work, but also their hearty countenance and coöperation; and this, not unfrequently, as we suppose, at the risk of forfeiting, in some degree, the good opinion of a large number of those about them. In the diocese of North Carolina, where the number of our schools and teachers is greater than in any other diocese, the Bishop, from the beginning, has taken the liveliest interest in our proceedings, and devoted much time, and thought, and care to the whole subject, giving us much valuable information and seasonable counsel, and being to our teachers a father and friend. And in this respect his clergy in the several parishes in which we are laboring have warmly and efficiently seconded him.

To the Bishops of Virginia, Kentucky, Tennessee, Alabama, and Arkansas, we are indebted for a continuance of their kind appreciation of our work, and for valuable aid.

In thus passing by for a moment the name of the Bishop of South Carolina and his diocese, it is only that we may make special mention of the most gratifying and encouraging course of events which have there occurred in connection with the work of educating the freedmen. By the late Convention of this diocese, this work was, in the most emphatic manner, recognized as of the highest obligation, and very efficient measures were taken for its performance; so that not only is the way opened for this Commission to enter into and carry forward our work throughout its border, but our efforts are earnestly desired, and the most zealous and hearty co-operation of the Bishop, and clergy, and laity are pledged to us. For this state of things, so marvellously beyond what the most sanguine among us ventured to hope for, our devout thanksgivings are most justly due to the Great Head of the Church, the Prince of

Peace. Not only so, but a very strong obligation is laid upon us to give to the Churchmen of South Carolina an unrestricted measure of support in their efforts to benefit the freedmen, and to fit them for the responsibilities and duties of their new, and, in some respects, perilous state. Recognizing these facts the Executive Committee have assured the authorities of the diocese of South Carolina of their readiness to extend to them all the aid in our power, and they have resolved to send teachers to Charleston and other principal places. Teachers are already at work, under our appointment, in some of the parishes.

In this connection, the Executive Committee would report the arrival in this city of the Rev. A. Toomer Porter, of Charleston, the agent of the Bishop of South Carolina, with whom, collectively and individually, they have had interviews of the most interesting and satisfactory character. To the zeal, the intelligence, the frankness, the manliness, and the high Christian principles and feelings of this presbyter, very much of the present state of affairs in that diocese, and our relations therewith, are, in the judgment of the Committee, under God, due; and the Committee wish him Godspeed in his present labors to build up the waste places of that once favored and honored portion of Zion.

The present state of the schools under the care of this Commission is as follows:

VIRGINIA.—Schools, three; at Richmond, Petersburg and Norfolk. Teachers, eight; scholars, between seven and eight hundred.

NORTH CAROLINA.—Schools, three; at Newbern, Wilmington and Raleigh. Teachers, six; scholars, about five hundred.

SOUTH CAROLINA.—Schools, two; at Sumter and Winnsboro'. Teachers, two; scholars, one hundred at Sumter. Report from Winnsboro' not received.

TENNESSEE.—Orphan Asylum at Memphis.

TOTAL.—Schools, nine; teachers, eighteen; scholars, about twelve hundred. During the quarter eight additional teachers have been sent out, and four more have received commissions.

The distribution of supplies since the last report has been as follows:—

Nearly two thousand garments of various kinds have been sent to our several stations for distribution among the freedmen needing them, leaving only about one hundred on hand.

The condition of the treasury at present is as follows:—

PROTESTANT EPISCOPAL FREEDMAN'S AID COMMISSION.

Treasurer's Monthly Statement.

May 23, 1866.

RECEIPTS.

Balance on hand, April 19, 1866.....	\$6,139 61	
Received since, for general purposes.....	1,804 57	
" " special " 	367 59	
		<hr/> \$8,311 77

PAYMENTS.

Paid since, for general purposes.....	\$1,609 01	
" " special " 	210 00	
Balance on hand, May 23.....	6,492 76	
		<hr/> \$8,311 77

In conclusion, the Executive Committee would only add the expression of their deep conviction, that all obstacles and hindrances are now removed for the thorough and harmonious carrying out the object for which our Freedman's Commission was

created, save those which may spring from the want of due appreciation of the vast importance of that object on the part of Churchmen, and their failure to furnish liberally the means for its prosecution. Let members of the Church heartily approve of our work, and cordially sustain our Commission, and liberally second our efforts, and there will be no want, under the blessing of God, of abundant success in the dissemination of the blessings of a Christian education to thousands and tens of thousands of the emancipated children of Africa. *

SOUTHERN DIOCESAN CONVENTIONS.

We place on record, with great pleasure, the subjoined minutes of the action of the Dioceses of Virginia, Tennessee, Mississippi and Alabama, with respect to the freedmen. They cannot but afford pleasure and gratitude to the true friends of the freedmen throughout the land.

VIRGINIA.

At the recent Council of the Diocese of Virginia, Bishop Johns, in his address, thus referred to the freedmen :

"It has occurred to me in thinking of our duty to that class of the community which now, more than ever, needs our sympathy and aid, and that not occasionally and irregularly, but continuously and systematically, and in every part of this extensive diocese, that this Convention should take formal and decided action on this subject, and, not resting with the general resolution of our last Council, approving of the policy of promoting their education, address ourselves in earnest to the work itself, and appeal to our people to coöperate, by their means and their personal influence, in a mission more obligatory on us than any foreign operation, and indifference to which would reflect suspiciously upon any appearance of concern for distant destitutions. On this subject I do not know of any real diversity of sentiment amongst Church people. The zeal which has sought the native African in the bush, and deemed it right that even life should be risked in preaching the Gospel to them under the scorching heat and exposed to the fevers of their unfriendly climate, cannot neglect the religious cultivation of those whom Providence has mysteriously domesticated amongst us. The interest for their religious welfare, which has almost been hereditary among Christians at the South, will allow no decline under the changed relations which have occurred, but rise with the occasion, and prove itself intellectually and piously adequate to the emergency.

"May it not be well for us to give this cause, with solemn emphasis, into the hands of the Committee of our Diocesan Missionary Society, with instructions to make it a distinct branch of their operations, and to originate and promote such measures as in their judgment may appear best calculated to promote the important object—or, perhaps, better still, to appoint a separate Standing Committee, with authority to act for the Council after its adjournment, as in their sound discretion they may deem advisable. The way is opening to us. It is ours to advance with wise decision—carefully, but steadily and perseveringly. I desire to see some judicious provision on this subject a permanent Institution of this diocese, and I believe it will not only be a blessing to those whom it is specially designed to benefit, but signally so to the Church in Virginia."

From the *Church Journal* we learn that "there was a long and very interesting debate concerning the condition of the Freedmen, which, after several modifications, resulted in the adoption of the Bishop's suggestion to appoint a Standing Executive Committee on Colored Congregations, to be elected annually, of which the Bishop of the diocese is to be the chairman. The following were elected as the Committee for the first year: The Rev. Messrs. Gibson, Barten, J. T. Clark, T. G. Dashiell and Mr. E. S. Pegram, Major John Page, and S. P. Mitchell." The following also was adopted:

"Resolved, That whenever the colored members of the Church in any parish desire to form a new and separate congregation, such action shall have the sanction of this diocese. They may elect their own Vestry, Wardens and Ministers. They shall be considered as under the care of this Council, and their interests as represented in it by the Standing Committee on Colored Congregations."

In Committee of the whole, on the State of the Church, remarks were made by several clergymen with reference to the freedmen which deserve a place in our columns, and will no doubt gratify our readers. We quote from the very full and able report of the *Church Journal*:

"The Rev. Dr. Gibson, of Petersburg, among other things, said: The colored people were coming to the Church to an extent never known before. Teachers from the Protestant Episcopal Freedman's Commission were helping in this work—cultivated, refined persons—in entire harmony with the clergy; their schools were increasing largely, the day-school having from 80 to 90 scholars, and the Sunday-school over 100. He never knew such an opening for the Church, and the Rev. Mr. Murdaugh said it was the same with him. A salary of \$250 was offered to a clergyman to labor among them, and the negroes offered to add \$100 more, and said that if he would consent to depend on them, they would support him entirely themselves. He never knew the colored people more docile, or more respectful, or more ready to receive aid from the ministry of the Church than now.

"The Rev. John T. Clarke of Halifax county (formerly the owner of several hundred slaves, for whom he built a church and ministered among them many years), spoke in behalf of the freedmen who wished to be organized into a congregation by themselves. He read a petition, very well written (a *bona fide* paper of their own, he assured the Council), signed by five men formerly his own slaves, for themselves and some ten or twenty others. He had had applications from numbers of them to come on his plantation, and he had started a Sunday-school for them, but the building had been burned down by accident. Last Sunday was the first day on which they had resumed services, and twenty-seven attended. There would soon be one hundred to one hundred and fifty children, and a congregation of five hundred to one thousand adults; and, if not brought under good influences, they would be certain to fall under bad. If encouraged, they would prove to be a very strong element for good. They already go through the service very intelligently, and sing in a manner equal to any congregation. He was ready to preach to them himself, and thought they ought to be allowed to organize with wardens and vestry of their own color.

"The Rev. Mr. Dashiell had charge of a colored congregation in Richmond. They had an organization of their own, and it would be difficult to manage them in any other way. Designing people would put them up to mischief if they were not allowed to organize in the same manner as the whites. They were as devoted to the Church, and

to its order and discipline, as any congregation of whites. It was the only colored congregation that had allowed a Southern man to minister to them. Every other colored congregation had sent in to its minister his resignation (laughter), and *allowed* him to move on. This congregation, which had been so faithful to him, desired to organize in regular form, and to be reorganized as a church. Still, they promised to do as he should think expedient, and he would abide by the decision of the Council. He was greatly interested in those people of his. Their steadfastness was wholly due to the conservatism of the Church. They had seen crowds of their own color going the other way, and the result was confusion, quarrelling, backbiting, and fighting, while the little Church flock had gone on quietly and without disturbance, 99 having been baptized (22 of them adults,) since last September,—a larger number than was reported in any other parish. It was impossible to imagine the difficulty and trouble saved to these people by their connection with the Church. In the denominations they had only a perpetual series of courts and trials, growing out of scandals; but among the Church people there had been only one case of discipline, and that was quietly disposed of."

TENNESSEE.

The following is that portion of Bishop Quintard's address to the Diocesan Convention, recently held at Bolivar, in reference to the moral and religious education of freedmen. As will be seen he makes an earnest appeal on their behalf, and warmly recommends, also, the Memphis Colored Asylum to the fostering care of the church:—

"The next important subject is the work of the Church among the freedmen. This, my brethren, is a matter of great importance, and one which, I trust, will be fully and frankly discussed in this Convention. By referring to the journals of the diocese you will find how frequently and earnestly our late beloved Bishop urged upon us all the work of missions in Africa, and among the negroes at home. If the work of missions in Africa be a work of God, surely the work of preaching the Gospel to the sons and daughters of Africa in our midst, is one we cannot neglect without guilt.

"Our church, we may hope, has, up to the measure of her ability, been faithful to her trust; but she has thus far accomplished very little. It is our duty at once to provide a missionary for the thousands of freedmen in and around Memphis. Not only so, but if we are to do any work among them, we ought without delay to search out such colored communicants of the Church as may be desirous of preparation for the sacred ministry, and to whose capacity and moral and spiritual fitness, their pastors may testify and provide for their education. We have in Memphis, already established, a 'Colored Orphan Asylum.' The work was begun by Mrs. Martha Canfield, and has thus far been managed by her with remarkable tact and energy. She is a devoted communicant of the Church, than whom none nobler ever gave true heart to the poor, weak and ignorant. She earnestly desires the Church to take the Asylum under its management and control. An extended report of the operations of the enterprise has been forwarded to the Convention by the Board of Trustees, of which I am a member. I desire to submit it to a committee of three clergymen and three laymen, to report to this convention.

"There have been baptized in the Asylum, by myself and other clergymen of the Church in Memphis, fifty-two of the inmates; and arrangements, it is hoped, will be made for keeping up the services of the church at the institution."

The committee asked for by the Bishop was appointed and submitted the following report:—

"To the Convention of the Diocese of Tennessee, in session at Bolivar, May 18th, 1866.

"The Committee to whom was referred so much of the Bishop's address as relates to the extending of Church services to the freedmen, and so much, also, as relates to the Freedmen's Orphan Asylum at Memphis, beg leave to report as follows :

"They do not stop to discuss the duty of the Church toward that class of persons. They take it for granted that this duty will be recognized at once, and be acted upon by the Convention. The difficulty lies in the want of *men* and *means* to carry the Gospel among the freedmen. After anxious reflection, such is the straitened condition of the Diocese, that the Committee are not prepared to go further than to recommend that, for the present, the clergy should be requested or required to devote a stated portion of their time in preaching among them, giving especial attention to catechetical instruction. In the meantime, where the funds can be supplied, let missionaries be appointed to minister to them in places where their services may be most needed.

"This they propose as a temporary arrangement for the emergency. The more permanent policy which they recommend is the education and other suitable preparation of freedmen, who shall, when properly instructed and otherwise prepared, be admitted to holy orders, and be charged with the instruction of persons of their own color.

"In regard to the Orphan Asylum at Memphis, the Committee have made such examination as their limited time allowed. They have also had the pleasure of a long and interesting interview with the intelligent and benevolent lady whose efforts have mainly created and sustained the Asylum.

"Understanding that the trustees are willing to transfer its control to the Convention of the Diocese, and believing that, under the general supervision of the Bishop, it could be made subservient, not merely to the temporal support, but to the religious instruction of colored orphans, the Committee recommend that the transfer be accepted, and that the Bishop be requested to take such steps as will accomplish these ends. They also suggest that a missionary to the freedmen of Memphis, if one should be appointed, would be a suitable person to entrust with the immediate supervision of the Asylum.

"JOHN A. HARRISON,	} Of the Clergy.
"SAMUEL RINGGOLD,	
"J. A. WHELOCK,	
"WM. H. STEPHENS,	} Of the Laity.
"W. B. MILLER,	
"L. L. LURTON,	

A true copy.

"RICHARD HINES,
"Secretary of the Convention."

COPY OF RESOLUTIONS.

"*Resolved*, That it is the sense of this Convention. that the clergy of this diocese be required to devote a stated portion of their time to preaching to, and catechising the freedmen, and that when funds can be supplied, missionaries should be appointed to minister to them.

"*Resolved*, That suitable steps should be taken for the education, and other necessary preparation of freedmen, with a view to their ordination for the purpose of ministering to persons of their own color.

"*Resolved*, That the Convention accept the transfer of the Freedmen's Orphan Asylum at Memphis, to be under the general supervision of the Bishop, and such missionaries or other agents as he may see proper to engage.

True copy.

"J. M. SCHWRAR,
"Assistant Secretary."

The *Memphis Daily Post*, in a resumé of the doings of the Convention, thus speaks of its action with reference to the Asylum at Memphis:—

“The Convention also adopted the Colored Orphan Asylum of Memphis, which has been so long under the charge of that inestimable and philanthropic lady, Mrs. Canfield. It also provided for doing all that the straitened pecuniary resources of the organization would admit of, in the support of the missionary labor among the freedmen. There is a bright spot in the history of the Church in Tennessee, and indicates that the poor and lowly are recognized by it as the children of the same Great Father, and entitled to the same heritage of immortality with their more fortunate fellow-men.”

In the next day's issue, it presents to its readers the letter of the Rev. Mr. Wheelock, printed below, with this introduction:—

“We called attention yesterday to the important action of the Diocesan Convention in adopting the Memphis Colored Orphan Asylum. We have since had the following letter from the Rev. Mr. Wheelock handed to us, and this, with the excellent remarks of Bishop Quintard on the same subject, in his address, gives evidence of a depth and earnestness on this subject highly honorable to those Christian gentlemen.

“MEMPHIS, TENN., May 21, 1866.

“MRS. MARTHA CANFIELD.—Dear Madam: As a member of the Committee on the Memphis Orphan Asylum at our late Convention, I desire to say to you, it was intended that I should write the report, and I hoped to do so, but my health would not admit of it. It was drawn up by Judge Stevens, of Jackson; and while it embodies the principle which it was intended to express, it does not express the earnest feeling which was manifest in the committee and the whole Convention upon the sad condition of the negro. We see it and feel it, but we are powerless to help them unless our brethren at the North will take hold with us. May I not entreat you to plead with them in that behalf? You have been with us; you have seen the spirit of our counsels; you know the wants of the freedmen, and what we lack in helping them. God grant that you may plead with power, and crown your errand of mercy with success.

“Very respectfully, etc.,

“J. A. WHELOCK,

“Rector Grace Church, Memphis.”

MISSISSIPPI.

The Bishop of Mississippi, in his address to the Convention, recently held in Jackson, says, in relation to the freedmen:

“The recent changes in our political condition having placed us in a new relation to the colored population of the country, it becomes our duty to enquire in what way we can best promote their spiritual good.

“The tender and affectionate ties which formerly constituted them, as it were, a part of our families, and bound them to us with an almost filial affection, have been rudely broken, and they now stand toward us in the cold, distant, and unsympathetic relationship of *hirelings*, stripped of those strong claims upon our regard which their late servile and dependent condition justly demanded at our hands.

“But shall we for this reason, turn away our faces from their spiritual destitution, and leave to others, less qualified for the task the charitable work of enlightening their ignorance and saving their souls? If they are to remain in our midst, duty to ourselves, no less than to them, demands that we shall do all in our power to elevate them

both in the moral and civil scale, or in other words, make them good citizens as well as good Christians. And where can be found a more sure and more powerful instrument for effecting this object than that which we possess in the instructive teaching of our prayer-book, and in the simple and devotional nature of our worship? Experience has fully proved that with a little patient training the negro can be brought to engage understandingly in our public services, and soon come to prefer them to the more exciting but less edifying exercises which they meet with elsewhere.

"Need I add another word, my brethren of the clergy, to incite you to this good work? When we reflect that the too little attention paid to this subject in times past, may in the retributive Providence of God, have had much to do in bringing our present troubles upon us, we should seek by redoubled diligence, to make the future atone for the omissions of the past.

"I cannot here propose any particular plan for your guidance in doing what you can for the benefit of this unhappy class. After consulting among yourselves, and coming to some general agreement on the subject, you will find me ready to aid your endeavors by every means in my power."

A report was made by a committee appointed to consider that part of the Bishop's address which relates to the freedmen, and the resolutions with which it closed were unanimously adopted. The report sketches the hopeful work begun by the Church among the colored people before the war, and the total breaking up of it which has ensued. But the duty of the Church to disciple all nations, "irrespective of color or condition," is strongly stated, and it is added that she cannot innocently throw off her responsibility upon strangers only. The report thus closes:

"But fully recognizing and accepting the change in their social and political status, as having been brought about by the Providence of God, we feel that the Church is under the most solemn obligations to adopt the most active measures to gain their confidence, and bring them under the influence of her sound and wholesome instruction.

"It is under this deep conviction that your Committee respectfully recommends the adoption of the following resolutions:

"*Resolved*, That this Convention considers it to be the duty of every clergyman in this Diocese to adopt the most vigorous measures for collecting congregations, and giving religious instruction to the colored population in his cure.

"*Resolved*, That the clergy of this Diocese are hereby earnestly urged to take early action, wherever it is practicable, to establish and maintain parochial schools for the secular and religious instruction of the freedmen, and their children in his parish, to be conducted by teachers of our own communion, and to be under the supervision of the clergy within whose cures said schools may be established.

"*Resolved*, That the Bishop of the Diocese be requested to communicate with the Protestant Episcopal Freedman's Commission and ascertain from them what assistance they can afford us in the prosecution of this important work.

"H. SANSOM,

"Chairman of the Committee."

ALABAMA.

The following brief notice is all that we are able to furnish of the action of this diocese, but it is sufficient to show that the same spirit rules the Church in Alabama, as in the other Southern dioceses:—

"The spiritual care of the *freedmen* received much attention, and elicited deep interest in their behalf. But all agreed that their present status demands of the Church no new plans of operation and no special legislation; that their altered political status is everywhere accepted among us in good faith, but that as they were treated, while slaves, as sinners for whom Christ died, and as brethren in Christ when baptized, so are they to be treated now, with no disposition discoverable in the Church to allow her action towards them, or in their behalf, to be influenced by either pride or prejudice. The Bishop, at the request of the Convention, will soon issue a Pastoral concerning them, and it is not doubted that the Church in Alabama will cordially do her part to try to enable them to bear the stimulus of their freedom without detriment to their spiritual or temporal interests."

SELECTION.

At a meeting held in the Church of the Ascension, Baltimore, on the evening of Whitsunday, after an address by the Rev. Robert Nelson, of the China Mission, the following remarks were made by the Rev. John T. Clarke, of Talcott, Va.:—

"I have indeed to speak of heathens, and those at our very doors. I almost distrust myself in speaking on this subject, and hope you will pardon a little seeming egotism. I was born and have always lived in Halifax county, in the most southerly part of Virginia. I have scarcely ever been out of that region, and have passed my life in closest contact with those now become freedmen; and think I understand their character. I live in what has been one of the largest slave-holding counties. Now the field lies open; and there is not a man who will raise a finger to oppose the largest development that you can give them, religious, intellectual, educational. They are free as I am to go or to stay, to learn or not to learn. I know not a man in the country who objects to anything that can be done for their advancement in every way. I carried to the Convention at Alexandria a petition from freedmen, from forty of my neighbors, who had been of my own family. They want a church of their own. We have usually heretofore ministered to the white and the black in the same building; but we have only a small country church, and it is now thought that a better work can be done if these freedmen can have a building and parish of their own. They petitioned to be organized as a congregation, in regular union with the Church in Virginia; and that assistance might be given them from the Diocesan Missionary Society, and from the United States Domestic Missionary Society, in order to support the work *for the time*. A *start* only is asked for. The petition was admitted at once, and almost without demur by the Convention. These freedmen form an earnest congregation, and respond well; knowing every part of the service except the Psalter. They sing well, and are very good in the responses in the Litany. A large number of others wish to join them at once. Things have, during the war, been much disorganized, but I have the last winter revived the work, and have both Sunday-school and day-school. Our building unfortunately took fire, and suspended the work until about a fortnight ago. The freedmen and I together prepared another place, and last Sunday, with no previous notice given, twenty-seven children at once came to be taught. Not now *orally*, but we teach them with cards and books to spell and to read. Let the means for a *house*, our great want, be once forthcoming, and we will have a hundred and fifty children, obedient and well-behaved. Give us only a *house* fit to preach in, and we will have five hundred grown-up people, freedmen, worshipping together. They themselves say that there will be one thousand; and I think they are right. And there is not a man to say nay, or that wishes to say it.

"Once we were *able* to build; we are too poor now. We ask help only *at the beginning*. We work hard, very hard, both black and white. The blacks *do* work, and they are obliged to do so; and there is good feeling between us all. In five years all will be right, and we will pay all back, not to you personally, but, my word for it, we will pay every cent with interest back to Africa, by sending to them Christian laborers, well-taught and devout. We must reasonably anticipate a large influx of white population by and by; and we all know the freedmen cannot cope with the sturdy Anglo-Saxon blood. And we will have these freedmen trained and fitted for what may then lie before them. Start us only, and most surely we will pay all to Africa, and that before ten years are gone. We received, through your rector, two hundred volumes from this city, and we have *very few* left, say *two*. We want not only money, but *books* too. I'll keep account of all if you'll trust me. I have grown up with these forty men, and I know them. I used to teach white and black people; but I have given up the white people now; I take the black only. Not from *pure love* to the black race, as you may suppose, but I have embarked what little I had left in this work, and with some missionary aid, I work for the blacks. I have no white charge now. One fact before I sit down I must mention. During our disorganized affairs, long-faithful servants left me. One such old servant, who never heard a harsh word from me, had so left and took his family. Week before last while I was conversing with some friend, I saw this old servant standing a little way off. I went up to him and said, 'Good morning, Billy, what is the matter?' 'Matter? nothing at all, master, but I want to *come home*.' 'But you *left* me.' 'No, master, I want *home*. I want to rent that house, (pointing towards it), and I come early so as to secure it.' 'I'll do my best for you, Billy,' said I, 'and if I cannot get that house for you, we must try to run up another one.' And I relate, my friends, no unusual case. I speak what I *know*; believe nothing that you hear to the contrary. If encouraged here in Baltimore, to do my work among the freedmen, I'll go to New York and try what I can get there from the Freedmen's Aid Society. If I meet with encouragement there, I'll go on to Boston. I want to furnish teachers to enlighten the dark wastes of Africa, and we need a *start* only, in order to do it. Yes, I'll go to Boston before I abandon the effort to get this assistance."

At the close of Mr. Clarke's remarks, the Rev. Mr. Callaway, Rector of the parish, made the following statement and appeal, which we trust our readers will regard as addressed individually to themselves, and to which it is hoped they may give a cordial and generous response:

"If any one has a right to speak on this subject, and to be heard, it is the reverend speaker who has just taken his seat. He owned, by inheritance, one hundred and fifty servants, and has worked thirty years for their spiritual advancement. I could tell you many things on this subject that would astonish you. But he is present, and I must forbear. I would to God, brethren, that I had in my hands what some of you have; and then his cause would not suffer long. I know this reverend gentleman; and I have lived in his family, and taught his children. I know the forty petitioners, too; and I sincerely commend their spiritual wants to your charities, and to your prayers."

EDITORIAL.

PROGRESS.

When our Commission began its work on behalf of the freedmen, only four of the Southern Dioceses, viz., North Carolina, Tennessee, Arkansas and Texas, had resumed their former relation to the Church in the United States, and but few of the Southern bishops and clergy had signified their purpose to engage in the instruction of the freedmen, or expressed a desire for our assistance and coöperation. Now, the state of affairs is very different. The remaining dioceses, viz., Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana, have also returned, so that "Jerusalem is as a city at unity with itself," and the bishops, clergy, and laity, in Convention assembled, have, in almost every instance, (as our columns show,) resolved to meet their responsibilities as members of the household of faith, in connection with the freedmen, have appointed Committees or Boards of Missions, to take charge of the work among them, and have asked the coöperation and assistance of this Commission, as the representative and agent of the general Church. Thus the field of our operations is not only greatly increased, but the facilities for doing our work are also greatly multiplied. Difficulties, that before met us at every step, have vanished, and now the way stands open and we are invited to enter upon it with renewed zeal. Those whom we once asked to receive and welcome our teachers and to coöperate with us in the instruction and elevation of the freedmen, now request us to send teachers, or to furnish support to such as they may find at hand, willing and qualified to discharge that office, and solicit our coöperation with them in this great and blessed charity. This is indeed an advance. We have made *progress*, or rather, the work in which we are engaged has been crowned with success, even beyond our fondest expectations. We now have hope for the freedmen. Their preservation and instruction in religion and secular learning are, under God, in a great measure, secured by the re-union of our Church, whose members, as we verily believe, throughout the length and breadth of the land, will vie with each other in efforts on their behalf. The work is thrice blessed; blessed to those who are its direct objects; blessed, as tending to draw together and bind in cords of love the different portions of our country and Church; and blessed, in harmonizing and knitting together, in ties of mutual dependance and kind offices, the elements of Southern society. Never was there a field presented to the Christian Church more worthy of its interest and care and cultivation, or that promised so great returns for the money and labor bestowed. "Truly the harvest is plenteous!" Shall it be said also, "the laborers are few?" We hope not, we believe not; for we are assured that the Church is alive to her obligations, and now that God has opened the door for her, she will enter in and reap the harvest. To her, as to the Church of old, the voice of God comes, in accents not to be misunderstood, "Speak unto the children of Israel, that they go forward."

"THE SOUTHERN DIOCESES AND THE FREEDMEN."

Under this heading, an editorial appeared in the *Church Journal* of June 6th, extracts from which we present to our readers, as containing valuable information and as expressing our own views, though much more felicitously than we could have done:

"We are very sorry that the pressure on our columns deprives us of the pleasure of reporting at large the three or four separate discussions in the late session of the Virginia Council, touching the freedmen. On that subject, Virginia was in entire harmony with all the other Southern Dioceses. *Not one* has passed the subject by. *Not one* has failed to treat in a calm, earnest and affectionate spirit, with a full and open declaration of the *duty* imposed upon them by the Providence of God to make *that* field the first and greatest object of their labors in the cause of missions.

"There was but one opinion in the Virginia Council as to the magnitude of the work, as to its instant and imperative necessity, as to the fact of the general kindliness of the freedmen in their disposition towards the Church, as to the breaking up of their long-standing connections with the Denominations, and as to the desire of the freedmen to have Church organizations of their own. * * * * *

The only question was, *How* shall this be made to bear upon their spiritual interests most effectively? * * * * *

In discussing the points here involved, the organization and representation of colored churches, there were some who contended that the colored members of the Church should belong to the present parish organizations: but it was replied, very emphatically, by those who had devoted their whole lives to ministerial labors among the colored people, that *this would not satisfy them*; and by an overwhelming vote,—practically unanimous in fact,—it was cordially agreed that *everything asked for should be granted*. The colored people are to have their own parishes, elect their own wardens and vestrymen, choose their own ministers, and manage their own affairs with as entire independence, as any other parishes. Every encouragement is to be given to those of them who may show an aptitude and desire for the ministry. And the vigorous work now going on among the colored Church people of Richmond, under the Rev. Mr. Dashiell, is an earnest of what may be expected from the intelligent zeal with which Churchmen are taking hold of this great work. * * * * *

It is very gratifying to find that the work of our Church Freedmen's Commission is so well received in *every* diocese where its operations have been tried. With the readiness on the part of the colored population, the tested superiority of the Church service and influences for that class of people, the prompt and cordial zeal of the Bishops, Clergy and Laity of the Southern dioceses, and the liberal and fraternal coöperation of Churchmen at the North, great things we trust will be done."

While on this subject, we would commend to the careful perusal of our readers, the remarks of the Rev John T. Clarke, at Baltimore, (to be found on page 409 :) and when they meet him—for he has been among us also—or any one like him, who is earnestly laboring in that most important field, we hope that all our readers will at once open their hearts and hands, and add their warmest prayers besides. It is impossible to do *too much* in a cause where *delay* will soon put the subjects of our solicitude beyond our reach.

CORRESPONDENCE.

VIRGINIA.

Letter from Miss Hicks, Teacher, at Richmond.

While I sit alone, this afternoon, in the church, I find my thoughts involuntarily wandering to you, exerting a constraining influence inducing me to write.

I am in good health and spirits, and have constant occasion for gratitude to Him, who is bestowing upon me a continual succession of undeserved favors.

It is needless for me to tell you that your letter was a source of great satisfaction to me. Continue your prayers, that I may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Surely, the Saviour does fulfil to those that love Him, that sweet promise, "In me ye shall have peace." I have never realized more than I have lately the delightful privilege of trusting in Him, and I have never felt more deeply that "His loving kindness is better than life."

I believe I wrote you in my last that we were looking after the "lambs of our flock."

Sunday, April 29th, eleven of the youngest of my class were admitted into the visible Church by baptism.

"O, if there is a moment pure, that wings from earth to heaven,

'Tis when, for dove-like infancy, baptismal vows are given."

Who can fail to be impressed by this solemn service—the sponsors believing covenant, the earnest prayers, the devout thanksgiving of a congregation over the little one, signed and sealed a soldier of the cross.

"Angelic eyes must surely watch *this* offering with delight,

Methinks their golden harps are hushed, and silence is in heaven,

When to the Holy Trinity the little one is given."

Providence permitting, we are hoping to have a larger number of children baptized, also some for confirmation, next Sunday. I asked one of my brightest and best—lad of seven years—if he would not like to be baptized. He replied, "Yes, ma'am, want's to be, but mother says if I'se baptized now, I'se 'll grow up and not get converted, and then I'se 'll die, and the *boogars* (how do you spell it) will get me." There was really a sad expression upon the dear little fellow's face as he repeated it. I feel confident in saying that he will be brought into Christ's eternal fold. The task may be difficult, but by no means hopeless. It is the earnest desire of my heart to win these poor deluded ones to better and worthier living. And to an earnest heart time seems too short, and our strength too little for the greatness of what is before us.

Last Saturday week I visited the sick of our school, and those of St. Philip's Church. In my peregrinations, I found a very aged colored man. He seemed very infirm, hardly able to walk, and was living alone, depending wholly upon charitably-disposed people for a subsistence. On interrogating him I found that he often suffered from hunger. I called on him last Sunday, read to him from my prayer-book, and sung a hymn with him. After giving him means to procure food I left him, and went to look after an aged couple, communicants of this Church, whom I soon found. The old woman had been an invalid for years, and was suffering from an attack of acute rheumatism. I gave her assurance that she should be supplied with flannels and other necessities, and attended my way to another part of the city to call on my sick scholars. At this place I found four children lying sick of pneumonia. The mother seemed to be doing all she

could for the little sufferers. I offered her any assistance she might need. A "pair of shoes for her little girl," was her simple request. I wish you could have been with me and witnessed the delight and gratitude they evinced on receiving a pair of shoes and a few oranges. Truly, "It is more blessed to give than to receive." Many lesson of reconciliation to one's lot in life, be it ever so humble, and perfect acquiescence to God's will, may be learned by moving among these uncomplaining, patient people. Our Sunday-school is in a flourishing condition. With a faithful corps of teachers numbering seven, and sometimes nine, and under the weekly supervision and instruction of the Rev. Mr. Dashiell, it is hoped that such a foundation will be laid that the success of the Church cannot be questioned. We look to the Sunday-school as the hope of the Church. We are greatly in want of a Sunday-school library. The children have a perfect mania for books. Whenever they see me with books or papers in my hands I am pulled by the sleeve, and almost deafened by the cry, "Please ma'am give me a book," or "Please ma'am give me a paper." They are highly delighted if they can get a book with a story in it concerning one of their own color. If you could take a look into our church to-day you would think Flora had been unusually lavish of her gifts. Beautiful bouquets are lying in every nook and corner. The children have been miles, probably, to get flowers for us. One little girl brought me a bunch of beautiful wild flowers, saying, "I bought this in the market for you, it was the prettiest I could find." The children seem to be very much pleased with their prayer-books. Those that have books are very earnest to read service. Sunday morning, two boys were seated on one side of me and three on the other. I was kept quite busy for a time showing them when and where to respond. They learn very readily. I am quite surprised at the proficiency of some of my scholars when I take into consideration the advantages they have had heretofore.

Please, do pardon a long letter—"from the fullness of the heart the mouth speaketh.

Report of the Rev. M. E. WILLING, Teacher at Norfolk.

(Continued.)

22. CHRIST CHURCH AND THE COLORED PEOPLE.—It was my blessed privilege to attend confirmation at Christ Church, Norfolk, Va., on the evening of the third Sunday after Easter. The Rev. Mr. BARTEN took the rectorship of this church in December last, and we desire sincerely to thank God that his abundant labors have been so far blessed that he presented a class of about forty for confirmation. Christ Church is one of our largest church edifices, seating twelve hundred persons, and was filled to its utmost capacity. The Rt. Rev. Dr. JOHNS, the venerable Bishop of Virginia, preached one of the most simple, beautiful, and impressive gospel sermons to which it has ever been my privilege to listen. There may have been a time when his eye kindled with controversial fire, but all is now calm, subdued, sweet, impressive. There may have been a time when his soul was so agitated that it might have stirred up some of the earthly sediments, but now that great soul seems so clear and transparent that you may look through the beaming countenance, clear down into its profoundest depths, and you shall see nothing but the sweet image of heaven, reflected in all its majesty, and beauty, and love. After the sermon the Bishop administered the solemn rite of confirmation to about forty persons. Exercise like these are unmistakable indications that the Spirit of our Master is inducing the people to turn their attention again to those things that make for their eternal peace. While it is sad and mournful to see that almost every pew bears indications that loved ones sleep in death, it is cheering and blessed to see that so many are disposed to enter upon that life which is eternal.

In conversation with the Bishop of Virginia the next day, I learned that he had visited all the colored schools in this State conducted by our Commission, and expressed himself very much pleased with them. There is no doubt about his taking a deep interest in whatever tends to promote the welfare of the colored people. The rector of Christ Church, the Rev. Mr. Barten, is not only incessant in his successful labors among his congregation, but has not forgotten the poor colored man. He has held a number of services for them, and he has accommodations for about fifty of them in Christ Church. On the evening of confirmation these seats were all occupied by them. The next day an article appeared in a paper here stating that the "negroes had crowded into the body of Christ Church, at the confirmation, and, as the weather was warm, the odor was anything but agreeable." The wardens and vestry of Christ Church immediately published a reply to this, stating that it was entirely false—that the colored people had orderly taken their usual seats in the gallery, and had uniformly conducted themselves in a most proper and becoming manner. Christ Church has some twenty colored communicants, and there may be a few at St. Paul's. These are the only Episcopal colored people here.

23. THE NORFOLK BIBLE SOCIETY.—The State of Virginia has recently re-organized her Bible Society, and some evenings since a Bible Society was formed in this city, auxiliary to that of the State, which is a part of the great American Bible Society. It is very gratifying to know that the parent society has expressed a determination to see that the whole South shall be refurnished with the Word of God at the earliest possible period. She is therefore sending out agents to re-organize State Societies, and is making commendable progress in this great and good work. The Norfolk Bible Society design to distribute Bibles and Testaments to the colored people as well as the white inhabitants. The colored people are very anxious to obtain copies of the Scriptures, and I am rejoiced that such laudable efforts are being made to supply them. All denominations here unite in this Society. The Mayor of Norfolk, who is an Episcopalian, was chosen President, and the rectors of two Episcopal Churches here were chosen as members of its Board of Managers. The Rt. Rev. Bishop of Virginia presided. In his remarks he said that the late Rt. Rev. Bishop Meade, the last evening of his life, had requested him to send on by telegraph, to Georgia, and constitute the dying Bishop a life member of a new Bible Society, which he learned was about to be formed. So that Bishop Meade's last bequest, and almost his last thought, was to aid in the distribution of the Word of God.

24. OUR WORK HERE PROGRESSES WELL.—The day-school is still increasing, and numbers upwards of one hundred and fifty. The progress made is not so rapid as I should like, but, probably, under all the circumstances, is as good as we could reasonably expect. At our last daily session forty-one read in the New Testament at our morning devotions. As we have had a pretty long stretch, of upwards of four months, we have determined to follow the example of the other schools here, and give a spring vacation of two weeks. When we commence again, we should be pleased to have a good supply of summer clothing, as many of our scholars are very destitute of such clothing. The persons in our schools who are able to buy for themselves are informed where they can purchase clothing and books, but what are sent down here to me, I freely give to the poor, without money and without price. I do not sell anything. Many of the colored people are really too poor to buy what is sent here by the benevolent. For a year or so it will be about as much as they can do to get along, with all the charitable help that can be furnished them.

25. THE COLORED PEOPLE ARE PROGRESSING BOTH IN MORALS AND RELIGION.—On last Sunday about four hundred colored people were married in the adjoining county of Princess-Anne. They had not been lawfully joined together before, although they had been living together as if they were—many of them for a long time. They were of all ages—from sixteen to ninety. On the Sunday before, one hundred and fifty were baptized from a single church in Hampton. These were all adults, and were immediately received into Christian fellowship upon profession of their faith.

ACKNOWLEDGMENTS.

THE Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from May 11th to June 10th:—

Vermont.		New Jersey.	
<i>St Albans</i> —Wm. N. Smith, for Mr. Porter's mission.....	5 00	<i>Atlantic City</i> —A Sick Friend.....	1 00
		<i>Florence</i> —St. Stephen's Church.....	5 60 6 60
Massachusetts.		Pennsylvania.	
<i>Boston</i> —Emmanuel Church, for Theological Seminary of S. Carolina, St. Paul's.....	55 00 227 70	<i>Doylestown</i> —St. Paul's Church.....	8 00
E. R. Mudge, of Emmanuel Church, for Mr. Porter's mission.....	100 00	<i>Germantown</i> —St. Luke's, thro' Treasurer Domestic Missions.....	5 00
B. T. Reed, of Emmanuel Church, for Mr. Porter's mission.....	25 00	<i>Philadelphia</i> —Lady of St. Luke's Ch... ..	5 00
Robert Codman, of Emmanuel Ch., for Mr. Porter's mission.....	25 00	<i>Sewickley</i> —St. Stephen's Church.....	8 24 26 24
<i>Springfield</i> —Christ Church.....	57 41 490 11	Ohio.	
Connecticut.		<i>Chillicothe</i> —St. Paul's Church.....	10 00
<i>Easton</i> —Mrs. M. Jennings.....	1 50	<i>Granville</i> —Rev. A. Sanford, through Am. Ch. Miss.....	232 00
A Friend.....	2 00	<i>Oberlin</i> —A member of Christ Church... ..	3 00 245 00
<i>Newton</i> —Trinity Church.....	28 78	Minnesota.	
<i>Norwich</i> —Christ Church.....	26 60 58 88	<i>Red Wing</i> —Christ Church.....	10 95
New York.		Iowa.	
<i>Albany</i> —St. Peter's Church.....	92 00	<i>Iowa City</i> —Children of "Orphan Home of Industry.....	3 00
<i>Bay Ridge, L. I.</i> —Christ Church.....	232 00	Wisconsin.	
<i>Brooklyn</i> —St. Peter's S. S.....	10 00	<i>Fond du Lac</i> —St. Paul's Church.....	17 00
<i>Hyde Park</i> —St. James' Church.....	5 79	Miscellaneous.	
<i>Islip, L. I.</i> —St. Mark's Church.....	2 75	C. W. O.....	20 00
<i>New York</i> —Grace Church, half of collection per Rev. Dr. Morgan, Rector of St. Thomas'.....	313 00	Amount acknowledged before.....	\$1,591 32
Trinity Chapel, from J. F. De Peyster.....	25 00	Total.....	\$23,978 04
Trinity Chapel, from S. M. C. Livingston.....	25 00		
Mrs. Isaac Abbott, for Lib'y Books.....	3 00 708 54		

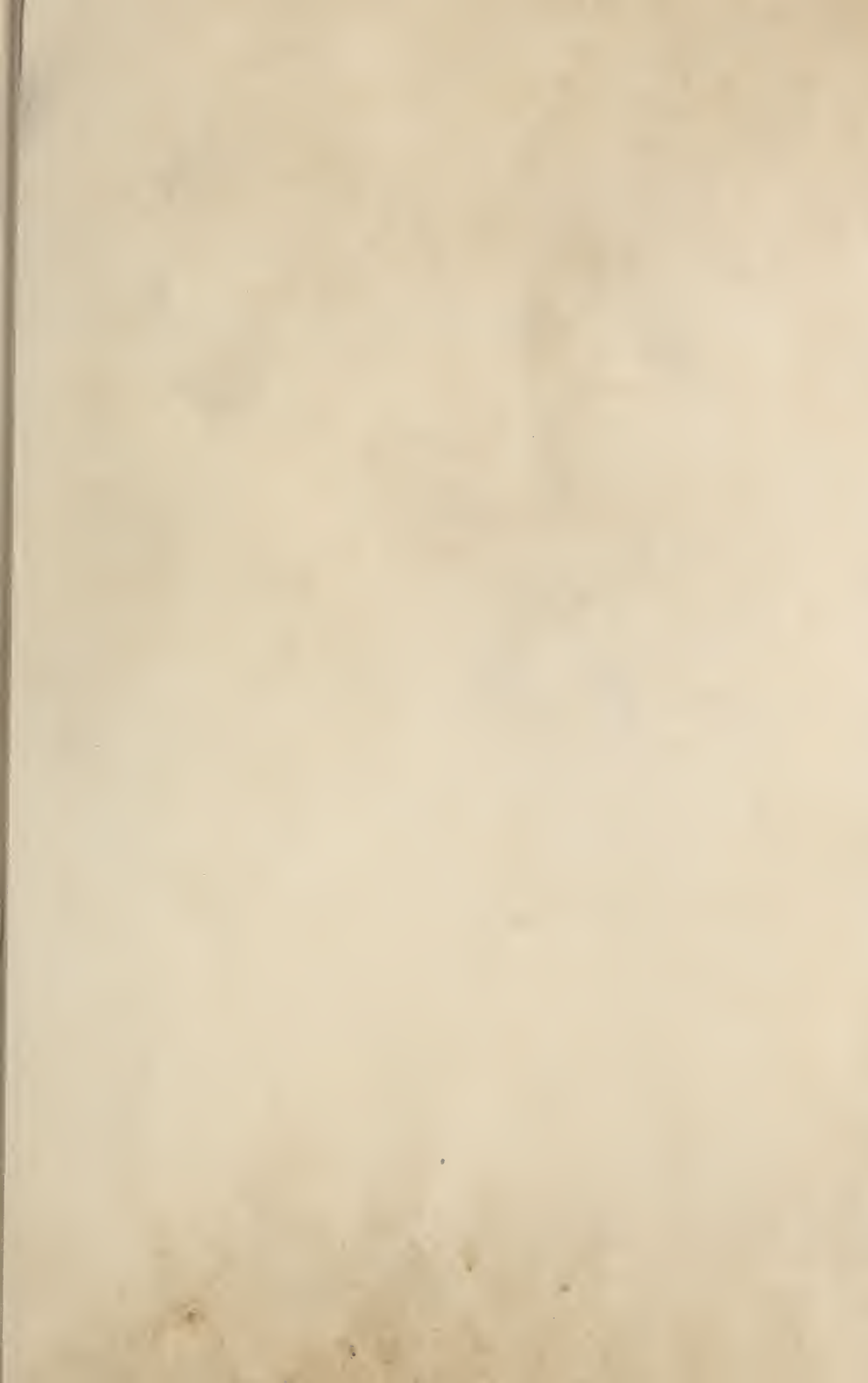
ERRATA.—In March number—for Geneva, N. Y., \$4, and Seneca Falls, N. Y., \$1,—Read W. N. Y. In April number—for \$3, Waterville, N. Y., read W. N. Y. For \$763 09, N. Y., read \$760 09; and for \$528 88, W. N. Y., read \$531 88. In June number read—R. I Woodsocket, St James' Church, for Raleigh. For Mrs. Puthill read Tut-hill; for Dr. Reiser, read Dr. Resser,—Illinois—Algonquin, St. John's Church. For Altona, read Ottawa; for Damdee, read Dundee.

The General Agent acknowledges the receipt of the following supplies of Clothing, from 11th of May to 10th June, inclusive:

Connecticut.		New Jersey.	
<i>Hartford</i> —H. W. Goodwin, Local Ag't, box and bale.		<i>Newark</i> —Grace Church.....	barrel.
<i>Waterbury</i> —St. John's Church.....	2 barrels.		

TEACHERS.

1. VIRGINIA:		<i>Raleigh</i>	JOHN HENRY HARRIS, (colored.)
<i>Richmond</i>	Miss M. J. HICKS. Mrs. MARY M. STARKEY. Miss LUCY K. TANEY. RANDOLPH STORRS, (colored.)	3. SOUTH CAROLINA:	
<i>Petersburg</i>	Miss AMANDA AIKEN. Miss ANNA C. SMITH. CAROLINE BRAGG, (colored.)	<i>Sumter</i>	Rev. J. V. WELCH.
<i>Norfolk</i>	Rev. M. E. WILLING.	<i>Winnsboro'</i>	Miss S. A. FINNEY.
2. NORTH CAROLINA:		4. KENTUCKY:	
<i>Newbern</i>	Rev. HENRY A. SKINNER. Miss HARRIET A. CHAPIN. Miss MARIAN WENDELL.	<i>Louisville</i>	Miss A. M. RENDALL.
<i>Wilmington</i>	Rev. RICHARD H. JONES. Miss MARY L. SPROAT. Miss ALMIRA HESKETH.	5. TENNESSEE:	
		<i>Memphis, Orphan Asylum</i>	Mrs. S. A. MARTHA CANFIELD.
		6. MISSISSIPPI:	
		<i>Okolona</i>	Rev. WM. B. LACEY, D. D.



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